



ANNUAL REPORT

ON

SOUTH-INDIAN EPIGRAPHY

FOR THE YEAR ENDING 31ST MARCH 1931



MADRAS

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The proofs of the Report have been checked and revised by me.

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

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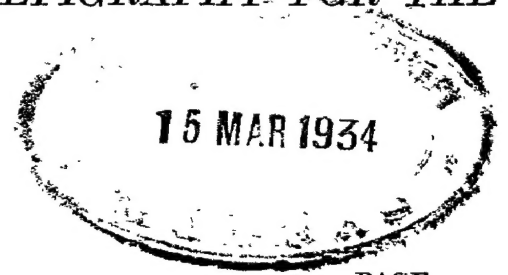
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15 MAR 1934

PART I.

PERSONNEL.

I was asked by wire by the Government Epigraphist for India to take charge of the office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, in addition to my own duties, with effect from the afternoon of the 4th December 1930. I did so accordingly.

TOURS OF THE SUPERINTENDENT AND THE ASSISTANT SUPERINTENDENT.

2. In November 1930, the Assistant Archæological Superintendent for Epigraphy visited four villages in the Salem district and copied eight inscriptions. As directed by the Government Epigraphist for India in his letter No. 182-M/142-89, dated 2nd February 1931, I paid a short visit to Conjeeveram primarily to see the old paintings in the Kailāsanātha temple and get their photographs and tracings. After doing what seemed necessary in the matter, I examined the fragmentary inscriptions on the slabs of stone used in the ceiling and floor of the *mukha-mandapa* of the temple and finding them worthy of publication, I directed the Junior Assistant (Tamil) to take clean estampages of them for purposes of reproduction. I then proceeded to Ootacamund where I checked the final proof pages of a portion of the *South-Indian Inscriptions* (Texts), Volume VII, and returned to Madras on 22nd February 1931. One set of coloured tracings of the Conjeeveram paintings prepared on the spot was handed over to the Government Epigraphist for India and a copy of the notes of inspection of these paintings was sent to the Superintendent, Archæological Survey, Southern Circle, in connexion with his proposal for their conservation.

TOURS OF THE ESTABLISHMENT.

3. The Senior Epigraphical Assistant who was on tour from 18th February 1931 to 7th April 1931, visited 51 villages in the Trichinopoly and South Kanara districts and copied 51 inscriptions in 27 of these villages.

The Junior Assistant (Tamil) visited Tirunārāyaṇapuram in the Trichinopoly district in August 1930 to inspect the Vishṇu temple of the place that was undergoing renovation and copied 8 inscriptions there. Later in the year he visited 4 villages in the Kumbakonam taluk and a few others in the Tanjore and Chingleput districts and copied 233 inscriptions, bringing up his total collection to 241.

The Junior Assistant (Telugu) was on tour from 17th November 1930 to 12th February 1931. He inspected a few villages in the Vizagapatam and Godavari districts and completed the epigraphical survey of the Palnad taluk of the Guntur district commenced in the previous year. His collection amounts to 74 inscriptions.

The Photographer went on tour to Erraguḍi in the Kurnool district for copying the Aśōkan Edicts and to Conjeeveram for preparing tracings of the ancient paintings mentioned above.

WORK DONE DURING THE YEAR.

4. During the year under review, 117 villages were visited and in all 374 lithic records were copied. Four copper-plate inscriptions were also copied and examined. In July and August 1930, the epigraphical collection of the year 1928-29 consisting of 542 inscriptions was checked by me, and the manuscript of the *Annual Report* for that year which had been previously prepared by the Assistant Archæological Superintendent for Epigraphy, was carefully revised and submitted in a final form to the Government Epigraphist for

India. After approval by the Director-General of Archæology in India, it was sent to the Press for printing. The galley proof of this *Report* was checked and returned to the Press for a revise. To prepare the *Annual Report* for 1929-30, the transcripts of the 618 inscriptions collected during the year, were checked, their list was revised and the dates mentioned in these records which had been calculated were also verified. Part II of this *Report* was drawn up and the typescript of the whole *Report* was then submitted on 12th March 1931 to the Government Epigraphist for India. The approval of the Director-General of Archæology in India having since been received, the *Report* has been sent to the Government Press for publication. A summary of the epigraphical work done during the year 1929-30 was prepared and sent to the Government Epigraphist for India for incorporation in the *Annual Report* of the Director-General of Archæology in India. Further, I drew up a short note for the Report on the Moral and Material Progress made by the Department during the year 1930-31 and sent it to him.

5. The proof of the Index to the *Epigraphia Indica*, Volume XIX, the manuscript of which had been prepared by me while I officiated as Government Epigraphist for India from January to April 1930, was received from the Press and it was partially checked and revised.

The proofs of a major portion of the *South-Indian Inscriptions* (Texts), Volume VII, were checked and returned to the Press for final revision. To afford facility to scholars who may wish to study the records of any particular king or dynasty, an appendix has been given in the volume, wherein the inscriptions contained in it are arranged according to dynasties and in chronological order. In two other appendices are given references to published inscriptions and the English equivalents of the astronomical details furnished in the inscriptions without Śaka or other dates. The Table of Contents and the Preface have also been prepared and prefixed to the volume. The galley proofs of 129 pages of Volume VIII of this series have also been checked and returned to the Press for revision.

A paper on Three Tamil inscriptions at Lālgudi of the time of the Pāṇḍya king Varaguṇa and the Chōḷa king Rājakēsarivarman (Āditya I) was drawn up by me and submitted to the Government Epigraphist for India for publication in the *Epigraphia Indica*.

Facilities were as usual given to scholars to consult impressions of inscriptions.

6. Inscriptions copied in the following places * are registered in Appendix B :—

Serial number.	District.	Taluk.	Village.	Numbers of inscriptions.
1	Salem	Attur	Tammampatti	1-4
2	Do.	Do.	Kalpaganūr	5
3	Do.	Tiruchengodu	Idaṅgaṇśālai	6-7
4	Do.	Do.	Vellarivalli	8
5	Tanjore	Kumbakonam	Tirukkōḍikāval	9-58
6	Do.	Do.	Kaṇjaṇūr	59-67
7	Do.	Do.	Kadirāmaṅgalam	68
8	Do.	Do.	Pandanallūr	69-74
9	Do.	Tanjore	Tiruppūndurutti	75-120
10	Do.	Do.	Tiruchchatturai	121-208
11	Do.	Pattukkottai	Tiruvōṇam	209-210
12	Do.	Do.	Maṅgaḷāvūr	211-212
13	Chingleput	Chingleput	Māṇamadi	213-230
14	Do.	Do.	Agaram	231-236
15	Do.	Conjeeveram	Conjeeveram	237-240
16	Trichinopoly	Musiri	Tirunārāyaṇapuram	241-248
17	Do.	Lalgudi	Āṅgarai	249
18	Do.	Do.	Lālgudi	250
19	Do.	Perambalur	Arumbāvūr	251
20	Do.	Do.	Chettikulam	252-254
21	Do.	Karur	Nāgaṃpaḷli	255-260
22	Vizagapatam	Rayaghada Agency.	Dēvagiri	261
23	East Godavari	Peddapuram	Tirupati	262-274
24	West Godavari	Tādepalligudem	Teḷikicherla	275-282
25	Do.	Tanuku	Kānūr	283-284
26	Do.	Do.	Siṅgarājapāḷem	285
27	Guntur	Vinukonda	Inumella	286

* Forty-seven other villages were also visited but did not yield any inscriptions.

Serial num- ber.	District.	Taluk.	Village.	Numbers of inscriptions.
28	Guntur	Vinukonda	Īpūru	287
29	Do.	Palnad	Aḍigoppula	288
30	Do.	Do.	Alugurājupalle	289
31	Do.	Do.	Chinna-Gārlapāḍu	290-292
32	Do.	Do.	Zūlakallu	293-294
33	Do.	Do.	Kambhampāḍu	295-301
34	Do.	Do.	Gannavaram	302-303
35	Do.	Do.	Kottapalle	304-305
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37	Do.	Do.	Bōḍanapāḍu	307
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39	Do.	Do.	Oppicherla	310-311
40	Do.	Do.	Paśuvēmula	312-313
41	Do.	Do.	Satrasāla	314-316
42	Do.	Do.	Śiṅgaruṭṭa	317-318
43	Do.	Do.	Śrīgiripāḍu	319-320
44	Do.	Do.	Tāllapalle	321-324
45	Do.	Do.	Tummurukōṭa	325-331
46	Do.	Do.	Uppalapāḍu	332
47	Do.	Do.	Veludurti	333-334
48	South Kanara	Mangalore	Inuvalli	335
49	Do.	Do.	Sujēru	336-338
50	Do.	Do.	Śimantūru	339-342
51	Do.	Do.	Kilpāḍi	343
52	Do.	Puttur	Puttūru	344-345
53	Do.	Do.	Kudmāru	346
54	Do.	Do.	Baḷpa	347
55	Do.	Do.	Ariguḍi	348
56	Do.	Do.	Edamaṅgala	349-350
57	Do.	Do.	Baṅṭra	351
58	Do.	Do.	Viṭṭa	352-353
59	Do.	Coondapoor	Hemmāḍi	354-356
60	Do.	Do.	Kanyāna	357-361
61	Do.	Do.	Marvante	362
62	Do.	Do.	Trāsi	363
63	Do.	Udipi	Maṭṭu	364-365
64	Do.	Do.	Paṅgāla	366
65	Do.	Do.	Paḍūru	367-368
66	Do.	Do.	Innañje	369
67	Do.	Do.	Baṅṭakallu	370
68	Do.	Do.	Śirva	371
69	Do.	Do.	Kuñjūru	372-373
70	Do.	Do.	Pādebeṭṭu	374

K. V. SUBRAHMANYA AIYER,
Superintendent for Epigraphy.

APPENDIX A.

List of copper-plates examined during the year 1930-31.

No.	From whom received.	Dynasty.	King.	Date.	Language and alphabet.	Disposal of the original.	Where to be published.	Remarks.
1	r. Siddhilinga Udaiyar of Anantagaundarpālayam, Rasipuram taluk, Salem district.	..	....	Kali 4624, Ānanda (wrong), Vaigāsi 5.	Tamil	Returned to the owner.	<i>South-Indian Inscriptions.</i>	Appears to be spurious. Mentions in incorrect sequence, the names of a number of Vijayanagara rulers. Records that the <i>Samaya-mudals</i> of certain specified <i>nāḍus</i> of Koingu agreed to collect cesses of worship and the expenses of worship and feeding in the <i>maṭha</i> of Guha-Isvara-svāmiyār at Alayāgiri in Sēla-nāḍu.
2	The District Judge of Nellore.	..	....	Śaka 1705, Śōbhakṛit, Māgha, śu. 15.	Telugu	Do.	Do.	Records that Kumāra Yāchama-Nāyaningārū, son of Baṅgārū Yāchama-Nāyaningārū and grandson of Kumāra-Yāchama of Velugōḍu belonging to the Rēcharla-gōṭra, cleared of forest the lands in Yāchavaram and Bālayapalle, etc., constituted them into a new village called Subrahmanyam, built the temples of Subrahmanyés-vara and Cheṅgalvarāyasvāmin in it and provided for the conduct of worship and festivals therein by the grant of lands and tolls.
3	The Trustee of the Śiva temple at Kaṇjanūr, Kumbakonam taluk, Tanjore district.	Tanjore Ma-rāṭha.	Pratāpa-Simha	Suhūr-San 1142 = A.D. 1741.	Mōḍi	Do.	Do.	Mr. K. N. Dikshit has kindly furnished the following note on these two inscriptions:— These records refer to the grant of additional endowments for the maintenance of worship, <i>naivēdya</i> , <i>rāṭha</i> -festival, etc., at the Kaṇjanūr shrine, the <i>svāmi</i> at which place is the grantee. In one case it is mentioned that the previous grant of 33 <i>chamaras</i> was supplemented by a further grant of 147 <i>chamaras</i> making in all 180 <i>chamaras</i> . In the other case 296 additional <i>chamaras</i> were granted but the details are not so clear.
4	The <i>Archaka</i> of the Vishnu temple at the same village.	Do.	....	Suhūr-San 1145 = A.D. 1744.	Do.	Do.	Do.	

APPENDIX B.

Stone inscriptions copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SALEM DISTRICT.						
ATTUR TALUK.						
1	Tammampatti.—On the north wall of the central shrine in the Narasimha temple in the village.	..	....	Śaka 140[9*], Plavaṅga, śu. 11, Saturday.	Tamil	Records gift of the villages of Būḍidiparugu and Arulam-paḷi in Mārāḍi-sīrmai by Mahānāyaṅkarāchārya Eṇ-māñchi Tulukkana-Nāyaka to the temple of Kadiri Nāraśinga-Perumāl.
2	On the same wall	Vijaya-nagara.	Dēvarāya-Mahārāya	Śaka 1290 (mistake), Viśvāvasu, śu. 5, Monday.	Do.	Records gift of the villages of Dēvarmaṇi and Puliyaṅ-kūñichchi to the temple of Kadirinātha at Dēvarmaṇi. Mentions Basavaśaṅkara Guttī Antyambaragaṇḍa Mahānāyaṅkara Vāsudēva-Nāyaka.
3	On the south wall of the same shrine.	Do.	Krishnarā[ya]	Śaka 144[9*], Vyaya, dvādaśī, Tiruvādirai, Monday.	Do.	Records gift of the villages of Maṅgaivāripaṭṭi in Mārāḍi-sīrmai and Śeṅgakineṇu in Maṅmalai-sīrmai to the temple of Kadiri Nāraśinga-Perumāl at Dēvarmaṇi in Aṇṇūr-kūṇam, a subdivision of Aṇṇūr-nāḍu in Magara-maṇḍalam. Mentions Veṅgappa Tirumalai-Nāyaka as the donor and Iraṭṭiyappa-Nāyaka as the <i>ubhaya-kartā</i> .
4	On the same wall .. ..	..	....	Śaka 1428, Kshaya, Tulā, śu. 3, Aṇi-lam, Sunday.	Do.	Records assignment of taxes on articles of merchandise to the temple of Kadirinātha at Dēvarmaṇi in Aṇṇūr-kūṇam, a subdivision of Aṇṇūr-nāḍu in Magadai-maṇḍalam. The gift was made by Periya Timmaya-Nāyaka, son of Eṇmāñchi Chikka-Timmaya-Nāyaka. Damaged. Mentions Periya-Bālu-Nāyaka.
5	Kalpaganur.—On a step in front of the Venkaṭāśa-Perumāl temple in the village.	..	....	Khara, Śittirai 17 ..	Do.	
TIRUCHENGODU TALUK.						
6	Idangansalai.—On the north, west and south walls of the central shrine in the Viṣṇu temple in the village.	Koṇgu	Rājarajadēva	17th year	Do.	Stones in disorder. Fragments. One of them records the construction of the temple, evidently of Kañja-malaidēva with stone and the provision made for worship therein. Refers to Ilaṅgīdāsāṇai in Teṇ-Pūvaṇiya-nāḍu, a subdivision of Koṅgu <i>akka</i> Virasōḷa-maṇḍalam.
7	On a slab in front of the Vināyaka shrine in the same village.	Do.	Vīra-Pāṇḍyadēva	1[3]th	Do.	States that [the shrine] was the benefaction of Kūttāḍu-vār, one of the <i>tanḍarimār</i> of Ilaṅgīdāsāṇai.
8	Vellarivalli.—On two slabs in front of the Paśupatiśvara temple in the village.	..	....	Paridhāvi, Āvaṇi 5..	Do.	In modern characters. States that the platform for the <i>Āśhabha</i> is the gift of Śiṇṇattambi, son of Tāṇḍava-mūrti.
TANJORE DISTRICT.						
KUMBakonam TALUK.						
9	Tirukkodikaval.—On the north wall of the central shrine in the Tirukkōṭṭiśvara temple in the village.	Chōla	Parakēsarivarman	4th year	Do.	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers a sale of land in Kalakkudi to the temple at Tirukkōṭṭikā, by the assembly of Mahēndra-varma-chaturvedimargalam.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont. KUMBakonam Taluk—cont. Tirukkodikaval—cont.						
10	On the same wall ..	Chōla ..	Rājakēsarivarman ..	11th year ..	Tamil ..	States that this is a copy of an old inscription on a stray stone re-engraved on the <i>vimāna</i> of the temple. Registers gift of paddy to the temple, by a certain Māsēṇaṇ Mādaṇ of Śīrukāṭṭūr in Mēl[?]kkā-nādu, for offerings and lamps. The gift was left in charge of the assembly of Naraśiṅgamaṅgalaṁ in Nallārūr-nādu.
11	Do. ..	Do. ..	Madiraikoṇḍa varman. Parakēsarivarman ..	3rd ..	Do. ..	Do. Gift of land by Māyaṇ Śaḍaiyaṇ of Korakkurumbūr, for blowing two conches in the temple.
12	Do. ..	Do. ..	Do. ..	28th ..	Do. ..	Do. Gift of sheep for a lamp. Mentions Vaḍagarai Nallārūr-nādu.
13	Do. ..	Do. ..	Rājakēsarivarman ..	13th ..	Do. ..	Do. Records gift of land; by purchase, for a flower-garden to the temple, by Perumbiḍugu Viṇjavadiyariyaṇ <i>alias</i> Nakkaṇ Śeruvīḍai of Kīlaṇḍi in Malli-nādu. The assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ, who sold this land, agreed to pay the taxes.
14	Do. ..	Muttaraiyar ..	Ṇaṅgō-Muttaraiyar ..	17th ..	Do. ..	Do. Registers gift of gold for a lamp to the same temple by Kallārūr Kaṇḍaṇṇirāṭṭi of Kāraikkādu. Having received the amount, the assembly of Aḍi, a <i>dēvadāna</i> of Nallārūr-nādu, agreed to supply daily the required quantity of ghee.
15	Do. ..	Chōla ..	Madiraikoṇḍa varman. Parakēsarivarman ..	38th ..	Do. ..	Do. Registers gift of land and gold for offerings, to the temple of Mahādēva at Tirukkōḍikāval in Vaḍagarai Nallārūr-nādu, by Śaḍaiyaṇ Dēvaḍiperumaṇ of Korra[k]kuṇumbūr in the same <i>nādu</i> .
16	Do. ..	Do. ..	Rājakēsarivarman ..	11th ..	Do. ..	Do. Registers that the assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ received money from Arulākki Śendaṇ of Arūr in Vaḍagarai Nallārūr-nādu and agreed to exempt from payment of taxes the lands granted by him to the temple.
17	Do. ..	Do. ..	Do. ..	5th ..	Do. ..	Do. Registers a sale of land, free of taxes, by the assembly of Kaṇṇamaṅgalaṁ to Ātiraiyaṇ Kīlavaṇ Kōḍikāvaṇ, for being presented to the temple as <i>mēlukkupuraṁ</i> . Begins with the introduction <i>திருக்கோட்டிகை</i> , etc.
18	Do. ..	Do. ..	Rājarāja Rājakēsarivarman ..	16th ..	Do. ..	Registers a sale of land to the temple of Mahādēva at Tirukkōḍikā by the assembly of Tirukkōḍikā <i>alias</i> Kaṇṇamaṅgalaṁ, a <i>brahmadēya</i> in Vaḍagarai Nallārūr-nādu.
19	Do. ..	Do. ..	Rājarājakēsarivarman, 'who destroyed the ships at Śālai.' ..	13th ..	Do. ..	States that, on receipt of an order (<i>īrumugaṁ</i>) from Uḍaiyapirāṭṭiyār Śembiyaṇmāḍēviyaṇ, the assembly of the village of Tirukkōḍikā and the <i>Māhēśvaras</i> met together and issued instructions to the temple servants as to how they should irrigate certain lands.
20	On the west wall of the same shrine.	Do. ..	Parakēsarivarman ..	4th ..	Do. ..	States that this is a copy (like No. 11 above). Registers gift of gold for a lamp to the temple of Mahādēva at Tirukkōḍikā by Śēri Paramayōgi of Maṇṇamaṅgalaṁ.

21	On the same wall ..	Pāṇḍya ..	[Māra]ñjādaiyaṇ	..	4th "	..	Do.	..	Do.	that the assembly of Nāraṇakka-chaturvēdimaṅgalam received gold from Araiyaṇ Kaḷvaṇ of Paṇaiyūr in Peraiyūr-nāḍu and agreed to supply ghee for a lamp to the temple of Mahādēva at Tirukkōḍikā.	Records
22	Do.	Pallava ..	Vijaya-Nīpatuṅgavikrama-varman.	..	24th "	..	Do.	..	Do.	that the same assembly received gold from Veṭṭuvadi-Araiyaṇ alīas Maḷlaṇ Vēṅgaḍavaṇ of Koṇḍa-nāḍu and agreed to supply ghee for a lamp to the same temple.	Records
23	Do.	Chōla ..	Rājakēsarivarman	..	4th "	..	Do.	..	Do.	a sale of land by the assembly of Nāraṇakka-chaturvēdimaṅgalam, a <i>brahmadēya</i> in Vaḍagarai Nallārūr-nāḍu, to the temple of Tirukkōḍikā-Perumāl for offerings, the vendors agreeing to pay the taxes on the land.	Registers
24	Do.	Do.	Madiraikoṇḍa [varman].	..	*9th "	..	Do.	..	Do.	gift of sheep for a lamp by Kaliyaṇ Kāḍaṇ of Taṇḍattōṭṭam in Tirunaṇaiyūr-nāḍu.	Registers
25	Do.	Do.	Do.	..	21st "	..	Do.	..	Do.	sheep for a lamp to the temple of Mahādēva at Tirukkōḍikā in Vaḍagarai Nallārūr-nāḍu.	Gift of
26	Do.	Pāṇḍya ..	Mārañjādaiyaṇ	..	5th "	..	Do.	..	Do.	States that the assembly of Mahēndrakōṭṭūr, including Kaṇjaṇūr received gold from Paramiṇakkaṇ of Kāraṇūr in Perāvūr-nāḍu and agreed to supply paddy to the temple of Mahādēva at Tirukkōḍikā, for offerings.	Registers
27	On the south wall of the same shrine.	Pallava ..	Nandippōṭṭaraiyar	..	19th "	..	Do.	..	Do.	States that this is a copy (like No. 25 above). Registers gift of paddy for a lamp to the temple of Śīrunaṅgai-Isavaragaram at Tirukkōḍikā. This is a palimpsest engraved over an erased earlier record.	Registers
28	On the same wall ..	..	....	..	11th "	..	Do.	..	Do.	States that this is a copy of an old inscription. Gift of gold for a lamp to be maintained by the <i>śabha</i> of Kanna-maṅgalam.	Gift of
29	Do.	Pāṇḍya ..	Māra[ñ*]jādaiyaṇ	..	1[1]th "	..	Do.	..	Do.	gold for a lamp.	Gift of
30	Do.	..	[Built in]	..	..	..	Do.	..	Do.	Records that the assembly of Tirukkōḍikā alīas Kanna-maṅgalam received gold from Kumaraṇ Gaṇapati, a merchant of Palaiyāru-Nandipuram, and agreed to exempt from taxes the lands presented by him to the temple of Sadāśiva-Piḍārar at Tirukkōḍikā for constructing the <i>maḍaviḷḷaṅam</i> .	Built in.
31	Do.	Chōla ..	Rājakēsarivarman	..	15th year	..	Do.	..	Do.	Records that the assembly of Kanna-maṅgalam received gold from the individual mentioned in No. 30 above, and agreed to supply ghee and rice daily to the temple for offerings and lamp.	Records
32	Do.	Do.	Do.	..	12th "	..	Do.	..	Do.	provision made by Māsēṇaṇ Mādaṇ of Śīrukattūr in Mērkka-nāḍu for daily bathing the god at Tirukkōḍikā with five pots of water from the river Kaveri.	Records
33	Do.	Do.	Parakēsarivarman	..	3rd "	..	Do.	..	Do.	sheep for a lamp by Vambaṇ Kali of Pādūr in Irūṅgōlappādi.	Gift of
34	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	..	22nd "	..	Do.	..	Do.	over an earlier erased record. This is a palimpsest engraved Gift of gold for a lamp.	Records
35	Do.	Do.	Rājārāja Rājakēsarivarman, 'who destroyed the ships at Śālai'.	..	11th "	..	Do.	..	Do.	Records that the temple servants of Tirukkōḍikā in Vaḍagarai Nallārūr-nāḍu received money from Ilaiyaṇ Adittappiḍāraṇ of Koṇṇavāyil in Teṇkarai Paṇaiyūr-nāḍu and agreed to supply offerings to the god Śūrya-dēva which he had set up in the temple.	Records

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT— <i>cont.</i> KUMBakonam TALUK— <i>cont.</i> Tirukkodikaval— <i>cont.</i>						
36	On the same wall	Chōla	Parakēsarivarman	11th year ..	Tamil	Refers to the construction of the <i>Śrīvimāna</i> of the temple with stone, by queen Sēmbiyaṅ-Mahādēviyar, and to the re-engraving of the inscriptions, that lay scattered in several places, on its walls. One of such inscriptions is dated in the 4 + 9th year of the reign of Māraṇ-jadaiyan and registers a gift of money by Varalguṇa-Mahārāja for a lamp.
37	Do.	Pāṇḍya	Māraṇ-Śjadaiyan	1[1]th " ..	Do.	This is a copy of an old inscription. Partly built in. Registers gift of gold made by Varaguṇa-Mahārāja for burning three lamps in the shrines of Śrī, Sarasvatī and Gaṇapati at Tirukkōdikā.
38	Do. .. ..	..	....	22nd " ..	Do.	Do. do. Records that Viramahādēviyar, the queen of Nīpatuṅga-Mahārāja, performed the <i>hiraṇyagarbha</i> and <i>śulabhāra</i> ceremonies and presented gold to the temple of Mahādēva at Tirukkōdikā for offerings and lamp.
39	Do.	Muttaraiyar	Ilaṅgō-Muttaraiyar	13th " ..	Do.	Do. Built in. Registers gift of sheep.
40	On the north wall of the <i>Mahā-maṇḍapa</i> in the same temple.	Chōla	Tribhuvanachakravartin Kulōtuṅga-Chōladēva.	48th " ..	Do.	Incomplete. Mentions the <i>agara-brahmadēyam</i> of Rājendraśōla-chaturvēdimaṅgalam in Nallārūr-nādu, a subdivision of Virudarājabhayaṅkara-valanādu and one Vēdayyāsa.
41	On the same wall	Do.	[Vikrama-Chōladēva]	[1]3th year, Makara, śu. 6, Monday, Uttiraiṭṭādi.	Do.	Built in and damaged. Begins with the introduction of <i>śūlāṇḍa</i> <i>śūlāṇḍa</i> , etc. Seems to register a tax-free gift of land made to the temple of Tiruvāvaṇṭuturai-Uḍaiyar. The first figure missing in the regnal year has been supplied by calculation.
42	Do. .. ..	..	....	..	Do.	Fragments. One of them refers to a gift made by a certain Kamalabhavaṅ to the temple of Brahmiśvaramūḍaiya-Mahādēva at [Tirukkōdikā and another refers to a tax-free gift of land made by a certain Jñānaśiva.
43	On the south wall of the same <i>maṇḍapa</i> .	Chōla	Tribhuvanachakravartin Vikrama-Chōladēva.	[9]th year, 53rd day	Do.	Registers a gift of land for a lamp to the temple at Tirukkōdikā in Nallārūr-nādu, a subdivision of Virudarājabhayaṅkara-valanādu.
44	On the same wall	Do.	Do.	4th "	Do.	Registers a gift of land to the temple by Śaṅkaradēvaṅ Tiruchchirambalamūḍaiyaṅ for taking the god in procession on the days of <i>amāvāsya</i> .
45	Do.	Do.	Kulōtuṅga-Chōla Konērūmai-kondāṅ.	4th "	Do.	States that on the representation made by Pallavarājaṅ, it was decided that a channel which had been dug in some <i>dēvadāma</i> land should be filled up and the land thus reclaimed restored to the temple.
46	Do.	Do.	Rājakēsarivarman Tribhuvana-chakravartin Kulōtuṅga-Chōladēva (I).	42nd year, Makara, śu. 1, Uttirādam, Monday.	Do.	Records that certain <i>Śivabrāhmaṇas</i> received four <i>kaḷaiṇṇu</i> of gold from Vaḍuganāthaṅ alias Valava-sundara-Muvēndavēlaṅ and agreed to burn a perpetual lamp in the temple. The donor is called a 'Maṇi-grāmaṇ' and a resident of Teṇṇalai in Muttūr-kūṇam, a subdivision of Rājārāja-Pāṇḍinādu.
47	On the east and north walls of the same <i>maṇḍapa</i> (inside).	Do.	Parakēsarivarman Tribhuvana-chakravartin Vikrama-Chōladēva.	1[1]th year, Paṅguṇi 5, Tuesday, śu. 7, Rōhṇi.	Do.	Begins with the introduction of <i>śūlāṇḍa</i> <i>śūlāṇḍa</i> , etc. Records a gift made by the authorities of the temple at Tirukkōdikā of 1 <i>vēli</i> of land for feeding 10 <i>tapasvins</i> in the temple at Tiruvāvaṇṭuturai in Tiraimūr-nādu, a subdivision of Teṇṇakai Uyyakkondār-valanādu and 1 <i>vēli</i> of land as <i>vaidyaṇṭhi</i> to the physician Sathurumāyaṅ Alappiṇḍaṅ for treating the <i>tapasvins</i> .

48	On the north and west walls of the Ganapati shrine in the first <i>prākāra</i> of the same temple.	Do.	..	Tribhuvanachakravartin Kulōtunga-Chōlādēva, who having taken Madura, Īlam and Karuvūr, was pleased to take the crowned head of the Pāṇḍya.	25th year, Mīna, ba. 2, Saturday, Chittirai.	Do.	..	Gives a list of lands granted to the temple for various purposes and states that these as well as other lands that may be granted to the temple after the 24th year, should not be sold as <i>Chandēśvara-vīlāṣ</i> , and that in case any lands are taken possession of by force, they shall be resumed by the temple. States that this temple is called 'Tyāgasamudram.'
49	On the beam at the entrance into the Chandēśvara shrine in the same <i>prākāra</i>.	..	..	....	..	Do.	..	A benedictory verse in characters of the 12th century invoking prosperity to the Chōla king and to the plough.
50	On the south wall of the first <i>prākāra</i> (outside) of the same temple.	..	..	....	..	Tamil (verse).	..	Unfinished. Commences with the introduction of the temple, etc., and ends abruptly after giving the date.
51	On the same wall ..	Chōla	..	Rājakesarivarman Tribhuvanachakravartin Rājarājādēva.	2nd year, Tulā, ba. 13, Friday, Uttiram.	Tamil	..	
52	On the east wall (outside) of the same <i>prākāra</i> .	Do.	..	Tribhuvanachakravartin Tribhuvanavirādēva, who having taken Madura, Īlam, Karuvūr and the crowned head of the Pāṇḍya, performed the anointment of heroes and of victors.	3[4]th year, Dhanus, su. 13, Monday, Mṛigaśīrsha.	Do.	..	Gift of land by Udaiyañjeydān Udaiyān <i>alias</i> Tillai[ambala-Vilupparaiya] to the temple at Tirukkōdikā for the bathing of the god Kūṭāḍum-Nāyanār Kōṭṭamainda-Āḍa[va*]lār during the festival of Mārgaḷi-Tiruvādirai. Refers to Kaṇamaṅgalam <i>alias</i> Neṇṇuḍaichōla-chaturvēdimāṅgalam as a <i>dēvādāna</i> of the temple.
53	On the same wall ..	Pallava	..	Sakalabhuvanachakravartin Peruñjīngādēva.	3rd year, Rishabha, su. 10, Tuesday, Hasta.	Do.	..	Gift of land to the temple of Tirukkōdikāvudaiyār in Nallārūr-nāḍu, a subdivision of Virudarājabhayañkara-valanāḍu, by Pākkamudaiyān Pañchañ Udaiyapillai of Īlamaṅgalam in Jayaṅgoṇḍasōla-māṅgalam <i>alias</i> Śīngapura-nāḍu.
54	Do.	Do.	..	Do.	22nd year, ba. 3, Thursday, Rōhiṇi.	Do.	..	Records that Maṇuvūdaiyār Varandarum-Kūṭṭaperumāl of Gaṅgaikōṇḍasōlapuram set up an image of Tirupperundurai-Āḷudaiyār (in the temple at Tirukkōdikā) and gave land for it and money for the taxes thereon.
55	Do.	Chōla	..	Parakēsarivarman Tribhuvanachakravartin Rājarājādēva.	7th year, Kumbha, ba. 6, Monday, Anisham.	Do.	..	Incomplete. Commences with the introduction of the temple, etc. Records a sale of land by the <i>Kūṭṭaperumāl</i> of Kadalaṅgudi <i>alias</i> Gaṅgaikōṇḍasōla-chaturvēdimāṅgalam and its exemption from taxes.
56	Do.	..	..	....	..	Do.	..	Contains the words 'Svasti Śrī Vikkīramasōlañ-tirumālīgai.'
57	In the <i>gōpura</i> (proper left) of the same temple.	..	..	....	..	Sanskrit verse in Grantha.	..	In praise of the liberality of a Chēdi chief.
58	In the same place ..	..	..	....	..	Tamil (verse).	..	In praise of a Chēdi chief of Pu[du]vāpuri named Sāḍaiyañ, son of Pillaiperumāl.
59	Kanjanur.—On the right door-jamb leading into the central shrine of the Agniśvara temple.	..	..	....	..	Tamil	..	Contains the words 'Svasti Śrī Tiruñlakantañ' evidently the name of the donor of the stone. The characters are of the 10th century.
60	On the north wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Chōla	..	Parakēsarivarman Tribhuvanachakravartin Vikrama-Chōlādēva.	3rd year, Thursday, Pūram.	Do.	..	Built in at the beginning. Commences with the introduction of the temple, etc. Registers a tax-free gift of land for a <i>maṭha</i> called 'Añṇūṇṇemañ'. While making the gift, the assembly is said to have met in the <i>maṇḍapa</i> of the temple of Tiruvakkīśvaramuḍaiya-Mahādēva at Āhavamallanai-irumāḍi-menkōṇḍasōla-chaturvēdimāṅgalam, a <i>brahmadēya</i> of Nallārūr-nāḍu, a subdivision of Virudarājabhayañkara-valanāḍu.
61	On the same wall ..	Do.	..	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin lōttunga-Chōlādēva.	7th year, Karkāṭaka, ba. 7, Monday, Āśvati.	Do.	..	Begins with the introduction of the temple, etc. Portions left unengraved. Provides for a festival in the temple of Tiruvagnīśvaram-Udaiyār at Vikramaśōla-chaturvēdimāṅgalam, which was an <i>agaram</i> of Nallārūr-nāḍu.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
KUMBakonam Taluk—cont.						
Tirukkodikaval—cont.						
62	On the south wall of the same <i>mandapa</i> .	Vijaya-nagara.	Krishnarāya-Mahārāya	Śaka, 1447, Pār-thiva, Tulā, śu. 12, Friday, Utti-rattādi, Vajra-yōga, Bhava-karaṇa. [Lost]	Tamil	Records the setting up of the processional image of Kar-paga-Pillaiyār in the temple of Tiruvagnisvaram at Kaṭjanūr by Kanakasabhapati-Bhaṭṭa, son of Bhās-kara-Bhaṭṭa.
63	On the same wall	Chōla	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Kulō-tuiga-Chōladēva.	..	Do.	Begins with the introduction <i>as follows</i> , etc. Damaged. Records that the <i>Sēvabrāhmaṇas</i> of the temple received money from Śōlan-Śingam <i>alias</i> Satturubhayaṇ-kara-Vilupparaiyaṇ and agreed to maintain a lamp.
64	Do.	Do.	Tribhuvanachakravartin Virarājendradēva.	Tulā, śu. 9, Monday	Do.	Three fragments. One mentions Avinuktisvaram-Uḍai-yār and another refers to the construction of a temple with stone.
65	In the <i>gōpura</i> (proper left) of the same temple.	Do.	....	Śaka 1591, Saumya, Ādi 23.	Do.	Gift of land as <i>abhiśhēka-katīalāi</i> , by Rāmanātha-Anpa-gal.
66	On stray stones built round the central shrine of the Varada-rājaperumāl temple in the same village.	Do.	Tribhuvanachakravartin Virarājendradēva.	[2]nd year	Do.	Seems to register a gift of land, as <i>ardhaśāmappuram</i> to the temple of Rājanārayaṇēśvaram-Uḍaiyār. Mentions Vikramaśōla-chaturvēdimaṅgalam.
67	On stray stones built into the south wall of the first <i>prākāra</i> of the same temple.	..	[Lost]	[29]th	Do.	Fragmentary. Relates to a gift of land and gives the detailed boundaries of it.
68	Kadiramangalam.—On the north, west and south walls of the Kālahastisvara temple in the village.	Chōla	Tribhuvanachakravartin Tribhuvanaviradēva, 'who having taken Madura, Iḷam (Ceylon), Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	32nd	Do.	Mentions Madhurātaka-vaḷanāḍu and Virarākkada-Muvēndavēlār. Built in the middle. Refers to a gift of land made in the 6th year of the reign of Periyadēvar Karikāla-Chōladēvar to the temple of Paramēśvara for various requirements and states that in accordance with an order issued in the 11th year of Tribhuvanaviradēva, the rent due on the land was deducted from the accounts and assigned to the temple. Details also the lands enjoyed by the temple as per orders issued in the 16th, 21st and 32nd years of the king.
69	Pandanallur.—On the north wall of the central shrine in the Paśupatiśvara temple in the village.	Do.	Rājakesarivarman <i>alias</i> Tribhuvanachakravartin Rājā-chirajadēva.	5th year, Tulā, śu. 9, Monday, Avittam.	Do.	Incomplete. Gift of land to the temple of Paśupatiḍēva at Pandanallūr in Viḷattūr-nāḍu, a subdivision of Vaḍagarai Virudarājabhayaṇkara-vaḷanāḍu, by Rāmisvaramuḍaiyāṇ Sadāśivadēvaṇ <i>alias</i> Rājarājaṇ Sahasra-bāhu, for opening a new street. This land belonged to the donor's deceased brother Rāmēsvaramuḍaiyāṇ Mahādēvaṇ <i>alias</i> Śōlappallavaraiyar.
70	On the same wall	Vijaya-nagara.	[Achyuta]ḍēva-Mahārāya	Śaka 1452, Simha, śu. 7, Monday, Hasta.	Do.	Registers an assignment of six <i>vēli</i> of tax-free land at Māttūr by the members of the <i>sabhā</i> and <i>nāḍu</i> to a certain Kshētrapāla, son of Vayirava-Nayinār as <i>kanakkeppēru</i> for writing the accounts of the <i>nāḍu</i> . Valudilampattu-chāvaḍi is stated to lie between the Kāvēri and the Kolliḍam.

71	On the south wall of the same shrine.	Chola	..	Parakēsarivarman <i>alias</i> Vikrama-Chōladēva.	9th year ..	Do.	..	Incomplete. Commences with the introduction of <i>lamps</i> , etc. Refers to a gift of gold made for lamps by Nambirattiyār Pirāntakāṇ-Mādēvadigal <i>alias</i> Śembriyaṇ-Mahādēvipirāṭiyār, the mother of Uttama-Chōlanallūr in Viḷattūr-nādu, a subdivision of Vaḍagarai Virudarājabhayaṇkara-vaḷanādu, in the 11th year of the reign of Rājarāja I, and registers the purchase in the sixth year of Vikrama-Chōla of the share attached to the <i>nibandha</i> , by the nephew of the original donee's two sons, from the surviving widow of one of the latter.
72	On the same wall ..	Do.	..	Tribhuvanachakravartin Tribhuvanavirādēva, 'who having taken Madura, Iḷam, Karuvūr and the crowned head of the Pāṇḍya, was pleased to perform the anointment of heroes and victors.'	39th year, Mithuna, ba. 15, Monday, Mṛgaśīrsha.	Do.	..	Registers gift of a gold ornament (<i>tirukōlgaṭ</i>) by Rāvaḷaṇ of the Vārapaśi Bhikshāmāṭha to the temple of Paśupatiśvaram-Uḍaiyār at Tiruppanāṭainallūr, for being used at the time of the sacred bath of the god.
73	Do. ..	Do.	..	Tribhuvanachakravartin Kulōtuṅga-Chōladēva, 'who took Madura, Iḷam and the crowned head of the Pāṇḍya.'	24th year, 16th day	Do.	..	Gift of an <i>uttariyaṇam</i> and a sacred thread made of gold, by Śāttavāṭṭaiyāṭṭi Ādichcha-Piḷai to the same god.
74	Do. ..	Do.	..	Rājakēsarivarman ..	10th "	Do.	..	Copy of an old inscription. Gift of gold for a lamp to the god Paśupatiḍēva at Pandanallūr, by Periyānambi-Bhaṭṭaṇ, son of Dakṣiṇāmūrti-Bhaṭṭa Gōmaṭha Sarvakratuyāji of Kāttūr Avāṇmānikka-chaturvēdi-maigalam on the north bank of the (river) Maṇṇi and by his wife. The gold is stated to have been deposited with a <i>Śivabrāhmaṇa</i> of the temple.
75	TANJORE TALUK. Tirupputturutti.—On the north wall of the central shrine, in the Pushpavanēśvara temple.	Do.	..	[Madiraikoṇ]da Parakēsarivarman.	33rd "	Do.	..	Beginnings of lines built in. Records that Parakēsarimuvēndavēḷāṇ <i>alias</i> Perumāṇpaḷli of Nekuppai in Tañjāvūr-kūṛṇam purchased land from the assembly of Kūṭṭaṅguḍi, a <i>brahmadēya</i> of Miypilāru in Poygai-nādu and presented it to the temple of Mahādēva at Tirutturutti, a <i>dēvadāna</i> of Arkkāṭṭu-kūṛṇam for feeding ten Brahmans at the time of the midday offerings to the silver image of Amaraṇyarchēṭta which he had set up in the temple.
76	On the same wall ..	Do.	..	Parakēsarivarman ..	4th "	Do.	..	Registers gift of sheep for a lamp to the temple of Mahādēva at Tirutturutti, a <i>dēvadāna</i> in Arkkāṭṭu-kūṛṇam, by Piśēṇigēṇ Korraṇ of Nānāndūr in the same kūṛṇam. Mentions the <i>Sāntivēḷā</i> (festival) of the goddess.
77	Do. ..	Do.	..	Tribhuvanachakravartin Kulōtuṅga-Chōladēva.	36th "	Do.	..	Damaged in the middle. Registers a grant of land, free of taxes, to the village goldsmith and his descendants for preparing ornaments for the god, by the big assembly of Tirutturutti, a <i>brahmadēya</i> of Arkkāṭṭu-kūṛṇam, a subdivision of Pāṇḍikulāśani-vaḷanādu.
78	Do. ..	Do.	..	Rājakēsarivarman <i>alias</i> Rājara- <i>alias</i> rāja]dēva.	24th "	Do.	..	Begins with the introduction of <i>Śrīmadēvārāṇa</i> , etc. Records that the assembly of Tirutturutti received 20 <i>kāśu</i> from Kūṭṭaṇ Madhurāntakāṇ, a member of the <i>Tailakulakūṭṭerijja-parivāram</i> of the king and agreed to burn a perpetual lamp in the temple.
79	Do. ..	Do.	..	Rājakēsarivarman ..	8th "	Do.	..	Unfinished. Mentions Māḍalaṇ Iraviyācheṇai Śembriyaṇ and the assembly of Tiru[t]turutti.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—cont.						
TANJORE TALUK—cont.						
Tirup pundurutti—cont.						
80	On the same wall	Chōla	Rājakēsarivarman	15th year	Tamil	Records that the lands of certain persons sold to the temple unjustly to meet the fines imposed on their brother, together with his land were now returned to them under the king's orders.
81	Do. .. ..	..	....	..	Do.	Mutilated. Records that the assembly of Tirutturutti received 30 <i>kalaiṇṇu</i> and agreed to supply ghee to the temple for the sacred bath of the deity on the day of <i>sarikkāṇṇi</i> in every month.
82	On the north and west walls of the same shrine.	Chōla	Rājārāja-Rājakēsarivarman ..	1[4]th year	Do.	Begins with the introduction திருமுகேசுவரன், etc. Records that the assembly of Tirutturutti received money from Irāyiravap-Pallavan <i>alias</i> Mummudiśōla-Pōṣaṇ of Araṣur in Tēṇkarai Pambūṇi-kūṟṟam and agreed to conduct the <i>dhvajārāhana</i> ceremony in the temple of Tirutturutti-Maṇḍēvar Poyyilyaṇḍār in the month of Kārttigai every year, and to meet the expenses of the worship of the several deities in the temple and of feeding <i>Śrēṇyōgins</i> and <i>tapasvins</i> . Damaged. Records that the assembly of Tirutturutti received 25 <i>kalaiṇṇu</i> of gold from a resident of Kāvel-ṭir and agreed to burn a perpetual lamp in the temple.
83	On the west wall of the same shrine.	Do.	Madiraikoṇḍa [Parakēsarivarman].	11th	Do.	Registers a grant of land in the <i>dēvadāna</i> village Iḍaik-kuḍi, situated in Vaḍagarai Poḷy*ṭṭigai-nāḍu, by the assembly and the <i>dēvakammis</i> , as <i>kudīṇṇiṅgākāṇṇi</i> to a certain Kannaṇ Amalan.
84	On the same wall	Do.	Rājārājakēsarivarman, 'who destroyed the ships at Śālai.'	Do.	Do.	Registers a gift of 15 <i>pon</i> by a <i>Veḷḷāla</i> for burning a lamp in the temple during day time. The <i>sabhā</i> received the gold and agreed to maintain the lamp.
85	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	2[4]th year	Do.	Registers a gift of 8 <i>pon</i> by Piśāṅgaṇ Aiyāṟṟaḍigaḷ of Nāṇāṇḍūr for supplying ghee to the temple on the days of <i>sarikkāṇṇi</i> . The <i>sabhā</i> received the gold and agreed to supply the ghee.
86	Do.	Do.	Rājakēsarivarman	3rd	Do.	Registers gift of 96 sheep made on the day of solar eclipse for a lamp to the same temple by Siddavadaṇṇa [Gāḷmuṇḍaḍēvaṇ of Maḷāḍu. The <i>sabhā</i> agreed to maintain the lamp.
87	Do.	Do.	Parakēsarivarman	11th	Do.	Registers a similar gift of sheep by Paḷi-Perumaṇ of Nēṅkuppai in Taṇjāvūr-kūṟṟam.
88	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	30th	Do.	Registers a gift of 15 <i>pon</i> by Maḍalan Chandiṇa Iravi for burning a lamp in the temple during daytime.
89	Do.	Do.	Do.	24th	Do.	Damaged. Registers a gift of 25 [<i>kalaiṇṇu</i>] of gold for a lamp by a resident of Amaṇṣāḍu in Miṇṇikuru.
90	Do.	Do.	Parakēsarivarman	[3rd]	Do.	Registers a gift of 30 <i>kalaiṇṇu</i> of gold for a lamp by Sōmaṇ Eṭṭi of Nāṇāṇḍūr. The <i>sabhā</i> agreed to burn the lamp.
91	Do.	Do.	Do.	4th	Do.	Registers a gift of land after purchase from the assembly of Tirutturutti, by queen Kōkkilaṇḍigaḷ, to maintain a perpetual lamp before and to provide for offerings to the image of Trailōkyasundara set up in the temple in the form in which he burnt the three cities.
92	On the west and south walls of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman.	20th	Do.	

93	On the south wall of the same shrine.	..	[Lost]	..	..	Do.	Damaged. Records that the assembly of Tirutturutti received 30 <i>kalāṅṅū</i> of gold from Śembiyan Bhuvanigaingaraiyar and agreed to burn a perpetual lamp.
94	On the same wall ..	Chōla	Rājakesarivarman	..	2[6]th year ..	Do.	Registers a gift of a lamp and 25 <i>kalāṅṅū</i> of gold by Kāvidi Śuppiramanṇayan of Śuduvūr in Peṭruvaḷiṅṅū-nādu, a subdivision of Paṇḍi-nādu. The assembly agreed to maintain the lamp.
95	Do.	Do.	Parakē[sarivarman]	..	7th ..	Do.	Registers gift of 15 <i>poṇ</i> for a lamp to be maintained by the assembly.
96	Do.	Do.	Rājarājakesarivarman, 'who destroyed the ships at Śālai.'	..	10th ..	Do.	Damaged at the end. Covered by the Dakṣiṇāmūrti shrine in the middle. Registers a gift of 8 <i>lēśu</i> by the person mentioned in No. 82 above, for the daily supply of turmeric (<i>maṇḍalāṅṅū</i>).
97	Do.	Do.	Parakēsarivarman	..	[Lost]	Do.	Damaged. Registers gift of money by Paṭān.... [A]rñ-jigai for a perpetual lamp in the temple.
98	Do.	Do.	Do.	..	[5th year]	Do.	Records that the assembly of Tirutturutti received money from a resident of Tiruchchōrutturai, a <i>dēvadāna</i> in Kilār-kūrṅam and agreed to burn a lamp in the temple.
99	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	..	34th ..	Do.	Records that the same assembly received money from Periyavēḷattu Peṭṭanaṅgai, the younger sister of Mūṭta-Vikkirāṁ[ā]bharaṇaiyar and agreed to maintain a lamp in the temple.
100	Do.	..	....	..	..	Do.	Damaged. Refers to a gift of gold made by Vāṭiyi-Akka-aṇār Tribhuvanamādēvi for a lamp in the same temple.
101	Do.	Chōla	Rājakesarivarman	..	1[6]th year ..	Do.	Registers a gift of 12 <i>kalāṅṅū</i> by Bāḷā[siriya] Piḍāraṇār for burning a lamp in the temple during day time.
102	Do.	Do.	Do.	..	..	Do.	Ends of lines built in. Registers a gift of 25 <i>kalāṅṅū</i> for a lamp by the <i>gāndhārva</i> Pāradaiyaṅ Śiṅgaṅ Śrikanṭhaṇ.
103	Do.	Do.	Do.	..	..	Do.	Do. Registers a gift of money made by a certain Guṇavaṇ Puttaṅ of [Kaḷattūr] for burning a lamp.
104	Do.	Do.	Parakēsarivarman	..	..	Do.	Do. Registers a gift of 25 <i>poṇ</i> for a lamp by Valluvaṇ Nam... of the <i>Veḷar-paḍai</i> , who was a native of Kuśakkuḍi in Eyiḷ-nādu.
105	Do.	Do.	Rājakesarivarman	..	[1]th year, 300th day.	Do.	Registers a gift of 30 <i>poṇ</i> for a lamp by Nāṅgai Śāṭṭa-perumāṇār, the mistress of the Chōla king (Śōla-perumāṇaḍigal).
106	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	..	24th year ..	Do.	Registers a gift of 40 <i>Ilaklēśu</i> for a lamp by Pūḷaiyār Arikulakēsarīyār, the son of the Chōla king (Śōla-perumāṇaḍigal).
107	Do.	Do.	Parakēsarivarman	..	3rd ..	Do.	Registers a gift of 30 <i>kalāṅṅū</i> of gold for a lamp by Mūḷūr-Nāṅgaiyār, the mother of the Chōla queen Śōlamādēviyār.
108	On a stone built into the south wall of the <i>maṇḍapa</i> in front of the central shrine in the same temple.	Do.	Madiraikoṇḍa Parakēsarivarman.	..	30th ..	Do.	Fragment. Registers a gift of 15 <i>poṇ</i> for supplying <i>pāṇḍiḷam</i> .
109	On another stone built into the same wall.	..	....	..	Prābhava, Kārtika, śu. 5.	Kaṇṇaḍa	Fragment. Mentions Tagadūru and Mallikārjuna.
110	On the south wall of the <i>mahā-maṇḍapa</i> in the same temple.	Vijaya-nagara.	Vijayarāya-Mahārāya ..	..	Śaka 134 [4], Śōbha-krīt, Karkataka, śu. 11, Monday, Mūla,	Tamil	Registers a gift of land, free of taxes, to the temple of Tiruppūndurūtū-Nāyaṇār at Tiruppūndurūtū, a <i>brahmadēya</i> and free village in Arkkāṭṭu-kūrṅam, a subdivision of Tenkarai Pāṇḍikulāśāni-vaḷanādu, by Śivandaperumāl, the headman of Paṇṣai.
111	On the same wall ..	Do.	Vīra-Bhūpa ti-Uḍaiyar ..	..	Śaka 1336, Man-matha, Karkataka, śu. 7, Sunday, Śōḍi,	Do.	Registers a gift of land, free of taxes, to the temple by Aḷaiya-Tiruchchirambalamudaiyaṅ V raśiṅ[ga]raṇ of Śiṅgarasūr in Arkkāṭṭu-kūrṅam.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	TANJORE DISTRICT— <i>cont.</i>					
	TANJORE TALUK— <i>cont.</i>					
112	Tiruppunduruttī— <i>cont.</i> On the east wall of the same <i>mandapa</i> .	Chōla	Tribhuvanachakravartin Rājā- rājādēva.	18th year ..	Tamil	Damaged and obstructed by a <i>linga</i> . States that the <i>tāntāṭṭār</i> of the temple received land from [Panai]- nāyaka-Pichchan and agreed to supply paddy to the temple.
113	On the north wall (inside) of the <i>Nāgar-mandapa</i> in the same temple.	Pāṇḍya	Jatāvarman Tribhuvanachakra- vartin Sundara-Pāṇḍyādēva.	16th year, Vaigāsī 32.	Do.	Incomplete. Records that as certain temple lands had been used in the formation of a new street called <i>Ēlulagumūludumūdaiyāl-tiruvāḍā</i> , in the name of the queen (or probably the goddess), the assembly of the village agreed to give other lands in exchange.
114	On the left door-jamb. of the same temple.	Madura Nāyaka.	....	Śaka 1487, Krō- dhana, Arpaśī 7.	Do.	States that the <i>mandapa</i> was constructed by Śingappār as the gift of Virappa-Nāyaka, son of Viśvanātha Nāyaka Kṛṣṇappa-Nāyaka.
115	On the south wall of the Vada- Kallāsanātha shrine in the first <i>prākāra</i> of the same temple.	Chōla	....	....	Do.	Fragment. Has a portion of the historical introduction of Rājārāja I. Mentions Tenkarai Pāṇḍi and the liquid measure 'Rājakēsari'.
116	In the second <i>gōpura</i> (north side) of the same temple.	Vijaya-nagara.	Vijayarāya-Mahārāya ..	Śaka, 13 * *, [Kshaya], Karkātaka, śu. [10, Monday].	Do.	Damaged. Seems to register a gift of land to the temple.
117	On stones built into the east and west walls of the Saundarya-nāyaki shrine in the same temple.	Chōla	[Kulōttuṅga-Chōlādēva], 'who took Madura, Ilam, and the crowned head of the Pāṇḍya.'	..	Do.	Fragment. Seems to register a gift to the goddess Tirukkāmakkōttam-udaiya-Periyanāchchiyār by two individuals. Mentions the 25th year, evidently of the king.
118	In the outer <i>gōpura</i> , left of entrance.	Vijaya-nagara.	Achhutadēva-Mahārāya ..	Śaka 1454, Nandana, Dhanus, śu. 12.	Do.	Records an order issued to the residents of Tiruppūnduruttī and Pāṇḍaravāḍai and Śēṇiyatteruvu of Kaṇḍiyūr, stating that certain specified taxes had been assigned to the temple of Tiruppūnduruttī by Kṛṣṇāpuraṁ Varadappayar for the merit of the king on the occasion of the Gōdvāḍāśī.
119	In the same <i>gōpura</i> , right of entrance.	Tanjore Nāyaka.	Achhutappa-Nāyaka ..	Sarvadhāri, Āḍi 10	Do.	Registers an assignment of taxes on certain articles of merchandise to the temple of Pushpavanānātha at Tiruppūnduruttī for the merit of Govinda-Dikshitarayaṇ.
120	On several stones built into the same <i>gōpura</i> .	Chōla	....	..	Do.	Fragmentary. Has a portion of the historical introduction of Rājēndra-Chōla I. Refers to the endowments made by some of his regiments. See below, Part II, paragraph 12.
121	Tiruchchatturai.—On the north wall of the central shrine in the Odanavaneśvara temple at the village.	Do.	Parakēsavarman	..	Do.	Built in and damaged. Seems to register endowments made for ornaments and festivals.
122	On the same wall ..	Do.	Madiraikoṇḍa Parakēsari-varman.	2[3]rd year ..	Do.	Damaged. Registers a gift of 45 sheep made to the temple, by Nakkaṇ Vichchiyakkaṇ, the younger sister of Nakkaṇ Kavadi-akkaṇ, the daughter of Dēvaṇār of the village to provide for milk, ghee and curds for the sacred bath of the god on the <i>saṅkrānti</i> day of every month.
123	Do. . . .	Do.	Rājakēsavarman	4th ..	Do.	Do. Seems to register a gift of land by the donor mentioned in No. 122 above [for feeding] two Brahman, one Brahman woman and yōgis in the temple.

124	Do.	..	Do.	Madiraikoṇḍa man.	Parakēsarivarman.	19th "	..	Do.	Registers a gift of 30 <i>kaḷaṅṅu</i> of gold by Karupṭar Araiyan of Maṇai-nādu for burning a lamp in the temple of [Tiruchēṇṇūturai-Mahādēva.
125	Do.	..	Do.	Parakēsarivarman	..	8th "	..	Do.	Registers gift of sheep to the temple by a shepherd of the village.
126	Do.	..	Do.	Madiraikoṇḍa man.	Parakēsarivarman.	38th "	..	Do.	Damaged. Registers a gift of sheep by a resident of a village in Vaṭatalai Ṣembi-nādu in Pāṇḍi-nādu.
127	Do.	..	Do.	Parakēsarivarman	..	5th "	..	Do.	Damaged in the middle. Registers a gift of sheep by Kalagāṣṭar, the daughter of Āyirattali-Dēvaṇār.
128	Do.	..	..	....	..	..	..	Do.	Damaged and built in at the beginning. Seems to register a gift of gold for offerings. Mentions Mēgaviyan of Palaiyattali of Tanjāvur and states that the god was meditated upon by Agestiyamuni.
129	Do.	..	Chōla	....kēsarivarman	..	14th year	..	Do.	Damaged. Registers a gift of 40 <i>kāṣu</i> for a lamp and a lamp-stand by Kandan Paṭṭālakan to the temple of Tiruchēṇṇūturai-Mahādēva.
130	Do.	..	Do.	Madiraikoṇḍa man.	Parakēsarivarman.	11th year, Kaṇṇi, Hasta, solar eclipse.	..	Do.	Registers a gift of 30 <i>pon</i> for a lamp by the Chōla queen Tribhuvanamahādēviyar on behalf of her mother Naṅkuṭṭiyār.
131	Do.	..	Do.	[Do.]	..	30th year	..	Do.	Damaged. Registers a gift of 30 <i>pon</i> and a lamp-stand by Somaśikhāmaṇi-Pallavaraiyan.
132	Do.	..	Do.	[Pa]ra[kēsarivarman]	..	Do.	..	Do.	Do. Registers a gift of 25 <i>kaḷaṅṅu</i> of gold by Nakkan Sokkaiperumāl for a lamp to be maintained by the <i>paṭi-pādamūla</i> of the temple.
133	Do.	..	Do.	Parakēsarivarman	..	5th year	..	Do.	Do. Seems to register a gift of gold for burning a lamp in the temple of Mahādēva at Tiruchēṇṇūturai by a princess related to the Pāṇḍya king Parāntaka.
134	Do.	..	Do.	Madiraikoṇḍa man.	Parakēsarivarman.	20th "	..	Do.	Do. Registers a gift of gold and a lamp-stand by [Oṇṇiyuraṇ <i>alias</i> Pūdi-Araiyan].
135	Do.	..	Do.	Parakēsarivarman, "who took Madura [and I]am."	..	4[6]th "	..	Do.	Damaged in the middle. Seems to register a gift made for the maintenance of a lamp. Mentions Trailōkya-mahādēviyar.
136	Do.	..	Do.	Madiraikoṇḍa man.	Parakēsarivarman.	19th "	..	Do.	Registers a gift of 10 <i>pon</i> for a lamp to be burnt during the day time by a resident of Urtamadanipuram.
137	Do.	..	..	....	..	..	..	Sanskrit Grantha. Tamil	Provides for a lamp in the temple of Śiva at Tiruchēṇṇūturai by Muvēnda-Piṭavūrvēl].
138	Do.	..	Chōla	....kēsarivarman	..	14th year, 305th day.	..	..	Damaged in the middle and at the end. Registers a gift of money for a perpetual lamp in the temple to be maintained by the <i>paṭi-pādamūla</i> .
139	Do.	..	Do.	Rāja-kēsarivarman	..	5th year	..	Do.	Registers gift of gold for a lamp by Tiruveṇkādēgeḷ <i>alias</i> Muvēnda-Piṭavūrvēlan, a <i>Vēlan</i> of Piṭavūr in Piṭavūr-nādu. See No. 137 above.
140	Do.	..	Do.	Madiraikoṇḍa man].	Parakēsarivarman.	19th "	..	Do.	Ends of lines peeled off. Seems to register a provision made by Paliyaṇṇūri-[Vēlan] for burning a lamp during day time in the temple.
141	Do.	..	Do.	....	..	41st "	..	Do.	Damaged. Mentions Trailōkyaamahā[dēvi] and Vairamēgan of the <i>Paṭṭaṇḍiya-paṇḍachariyam</i> of the temple. See No. 135 above.
142	Do.	..	Do.	Para[kēsarivarman]	..	20th "	..	Do.	Stones lost in the middle. Registers a gift of sheep for burning a perpetual lamp in the temple.
143	Do.	..	Do.	Rājakēsa[rivarman]	..	..	..	Do.	Damaged. Seems to register a gift of sheep.
144	Do.	..	Do.	Para[kēsarivarman]	..	..	..	Do.	Do. Registers gift of gold for a lamp by a merchant of Āyirattali[?].
145	Do.	..	Do.	Do.	..	2nd year	..	Do.	Registers gift of sheep by Rāmaśvara-Bhatāra for three lamps to the temple of Agastīśvara-Mahādēva at Tiruchēṇṇūturai.
146	Do.	..	Do.	Do.	..	Do.	..	Do.	Engraved in continuation of the previous inscription. Registers a similar gift to the same temple by a certain Rudra-Siṅgaṇ.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TANJORE DISTRICT—<i>cont.</i>						
TANJORE TALUK—<i>cont.</i>						
Tiruchchatturai—<i>cont.</i>						
147	On the same wall	Chōla	Para[ké]sarivarman	[2nd] year	Tamil	Registers a gift of 10 <i>pon</i> for a lamp by a resident of Ayirattali.
148	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	16th "	Do.	Registers a gift of sheep for a lamp by a resident of Perumbarappuliyūr.
149	Do.	Do.	Rājakēsarivarman	17th "	Do.	Registers a gift of sheep to the temple by a queen of the Chōla king for a lamp to be maintained by the <i>paipādamūla</i> and <i>dēvakannis</i> .
150	On the north and west walls of the same shrine.	Do.	Madiraikoṇḍa Parakēsarivarman.	30th "	Do.	Registers gift of sheep by Nāraṇaṇ Tenṇavaṇ-Mahā-dēviyar. Also registers a gift of money for a lamp-stand by two other persons. The money was deposited with the assembly of Perumakkalūr.
151	On the west wall of the same shrine.	Do.	Parakēsarivarman	3rd "	Do.	Damaged in the middle. Registers a gift of 30 <i>pon</i> to the temple for burning a lamp and for the golden handle of the fly-whisk by Parāntaka-Pallavadiyaraiyan.
152	On the same wall	Do.	Parakē[sarivarman]	2nd "	Tamil (verse and prose).	Gift of gold for a lamp to the temple of Tiruchchōttuturai-Mahādēva by Tenṇavaṇ Malanāttuvēlān <i>aiśas</i> Korraṇ Māraṇ. Registers also a gift of cows for the bathing of the god with ghee on the days of <i>saikrānti</i> . Mutilated at the right end. Seems to provide for a lamp. Incomplete and fragmentary. Registers gift of sheep for a lamp.
153	Do.	Do.	Do.	[Lost]	Tamil	Damaged. Seems to register a gift of gold for a lamp.
154	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	[18]th year	Do.	Mentions one Devanār of the village.
155	Do.	Do.	Rājakēsarivarman .. ..	....	Do.	Do. Gift of sheep for a lamp.
156	Do.	Do.	Madiraikoṇḍa Parakēsarivarman. .. ..	....	Do.	Do.
157	Do.	Do.	Rājakēsarivarman	17th year	Do.	Do. Registers gift of gold by Gunavaṇ Puttaṇ for a lamp to be maintained by the <i>paipādamūla</i> (of the temple). See No. 103 above.
158	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	2[6]th "	Do.	Gift of sheep for a lamp by Naṅgūri-Naṅgai of Mayilārpil on behalf of her daughter Sōlasikhamaniyar, a queen of the king.
159	Do.	Do.	Parakēsarivarman	2nd "	Do.	Damaged in the middle. Seems to register provision made for a lamp by Tiruvaḍi-Pūdi, the <i>Kēlān</i> of Kaḍal-vāyil in Miypilāru, a division of Poygai-nādu.
160	Do. .. ..	..	....	..	Do.	Damaged. Registers a gift of 300 <i>kāsu</i> by Pāṇḍi-Mārājar Varaguna-Mārājar for burning a sacred lamp.
161	Do.	Chōla	Parakēsarivarman	[14]th year	Do.	Registers a gift of 25 <i>pon</i> by Nakkaṇ Araiya-perumāṇ, son of Devanār of Kaḷḷipagadanipuram, for a lamp to be maintained by the <i>paipādamūla</i> and the <i>Māhēs-vāras</i> .
162	On the west and south walls of the same shrine.	Do.	Do.	28th "	Do.	Eight lines in the middle damaged. Registers provision made for burning a perpetual lamp in the temple.
163	On the same walls	Do.	Rājakēsarivarman	13th "	Do.	Damaged and built in at the end. Registers gift of sheep for burning a perpetual lamp.
164	Do.	Do.	[Rāj]akēsarivarman	[28]rd "	Do.	Do. Registers a gift of 25 <i>kalāṅṅa</i> of gold for a lamp by a certain [Po]ṇṇāgan.
165	Do.	Do.	Madiraikoṇḍa Parakēsarivarman.	11th "	Do.	Do. Seems to register a gift of [sheep] to the temple of Mahādēva at Tiruchchōttuturai.

166	On the west and south walls of the same shrine.	Do.	..	Parakēsarivarman	..	3rd year	..	Do.	..	Damaged and built in at the end. Registers gift of gold for offerings [on festive days], to the temple of Tiruchchōṇṭutturai-Ālvār, by a resident of the village. Highly damaged. Seems to register a provision made for burning a perpetual lamp in the temple.
167	On the south wall of the same shrine.	Do.	..	[Parakēsarivarman]	..	..	..	Do.	..	..
168	On the same wall	Do.	..	Madiraikoṇ[da] Parakēsari- varman.	..	..	..	Do.	..	Damaged. Seems to register a gift of gold made for a perpetual lamp in the temple.
169	Do.	Do.	..	Parakēsarivarman	..	3rd year	..	Do.	..	Registers a gift of 30 <i>kaṭāṇṇu</i> of gold for burning a perpetual lamp in the temple by Muḷḷur-Naṅgaiyār, the mother of the queen Sōlamahādēviyār.
170	Do.	Do.	..	Do.	..	* 1th "	..	Do.	..	Lines 1 to 9 damaged. Registers a gift of sheep made by a lady for bathing the god with ghee on the days of <i>sankrānti</i> . The same lady is said to have presented 32 <i>agal</i> (lamps) of copper.
171	Do.	Do.	..	.. . kēsarivarman	..	[2]nd year	..	Do.	..	Damaged. Registers gift of money for burning a perpetual lamp in the temple.
172	Do.	..	..	[Parakēsarivarman]	..	13th "	..	Do.	..	Records that the assembly of Kaḷappalkuḍi a <i>brahmadēya</i> of Miṭṭai-kūṇṇam received 25 <i>kaṭāṇṇu</i> of gold from Kaṭakachandavarana-Pēraiyāṇ of Kayalū[r] in Maṇṇi-nādu and agreed to supply ghee for a lamp.
173	Do.	Chōḷa	..	Parakēsarivarman	..	11th "	..	Do.	..	Registers gift of a lamp-stand by Malapāḍan Malapāḍi, a merchant of Nandipuram <i>alias</i> Aiyattāl. Seems also to record the consecration of the image of the consort of the god Viṭaṅkar by the same merchant.
174	Do.	Do.	..	Rā[ra]*rā[ra]*[kēsarivarman]	..	15th "	..	Do.	..	Incomplete and ends of lines built in. Seems to register a gift of gold by a resident of Avalivanallūr in Āvūr-kūṇṇam to the temple of Tiruchchōṇṭutturai-Mahādēva for feeding Brahmans.
175	Do.	..	..	....	..	..	..	Do.	..	Beginning damaged. Seems to register a grant of land by Kaṇḍan Rāmaṇ for supplying oil to the temple. Mentions the village Koḍiyālam.
176	Do.	..	..	.. .	..	1[3]th year	..	Do.	..	Damaged. Registers gift of 25 <i>kaṭāṇṇu</i> by a lady for burning a perpetual lamp in the temple.
177	Do.	Chōḷa	..	Pa[ra]kēsarivarman	..	[10]th "	..	Do.	..	Do. Registers gift of gold by Sembiyāṇ Bhuvani-gaṅgaraiyāṇ for burning a lamp called Kumaramārt-tāṇḍan. See No. 93 above.
178	Do.	Do.	..	[Rājārāja]kēsarivarman	..	13th "	..	Do.	..	Do. Registers a gift of 2 <i>poṇ</i> for burning a perpetual lamp in the temple, by Kuṇḷaramalli of Uttaramēlūr.
179	Do.	Do.	..	Parakēsarivarman	..	6th "	..	Do.	..	Registers gift of 25 <i>kaṭāṇṇu</i> of gold for a lamp, by the headman of Karugāvūr in Āvūr-kūṇṇam.
180	Do.	Do.	..	Rājākēsarivarman	..	[Lost]	..	Do.	..	Damaged. Registers gift of gold for a lamp by Tribhuvanamahādēvi[yār] Vayiriyakkaṇār, the [queen] of the Chōḷa king and the mother-in-law of Kaḍupattigal. See No. 100 above.
181	Do.	Do.	..	.. . kēsari[ra]varman	..	3rd year	..	Do.	..	Do. Registers gift of sheep for a lamp by [Pā]ṇḍan Kaṇṭharābharaṇa <i>alias</i> Vānaṇ Vāluvaḷkōṇ.
182	Do.	Do.	..	Parakēsarivarman	..	33rd "	..	Do.	..	Do. Registers gift of sheep for a lamp by [Lō]kamarāyan.
183	Do.	Do.	..	Do.	..	3rd "	..	Do.	..	Registers a gift of 25 <i>kaṭāṇṇu</i> of gold by Śakkilāṇ Śattimalaiyāṇ <i>alias</i> Sōlamuttaraiyāṇ of Kāvaṇūr in Mēlūr-kōṭṭam, for burning a perpetual lamp in the temple.
184	Do.	..	..	[Lost]	..	24th "	..	Do.	..	Highly damaged. Seems to register a gift of sheep for a lamp.
185	Do.	Chōḷa	..	Parakēsarivarman	..	[Lost]	..	Do.	..	Ends of lines built in. Seems to register a gift of sheep for a lamp.
186	Do.	Do.	..	Rājākēsari[ra]varman	..	2[5]th year	..	Do.	..	Much damaged and ends of lines built in. Seems to register a gift of money [to the temple].

204	On a pillar in the <i>mahā-maṇḍapa</i> of the same temple.	..	....	..	Do. (verse)	In praise of a Chōla subordinate. Refers to his victories gained in several countries. See part II, paragraph 30.
205	On the north wall of the second <i>gōpura</i> of the same temple.	Vijayanagara.	Viruppapa-Uḍaiyar, son of Ariyana-Uḍaiyar.	Śaka....., Kshaya	Tamil	Records that as the <i>Snapana-maṇḍapa</i> was in ruins, it was rebuilt by Śeminātha the nephew (<i>marumagan</i>) of Maṇḍalapurusha <i>alias</i> Viragaṅgaḍēvan, one of the mudalis of Pūndi-Enādimāṅgalaṁ in Marudamaṅgalapaṭṭu, a subdivision of Palkuṇṇa-kōttam, a district of Tondai-maṇḍalam <i>alias</i> Jayaṅgaṇḍaśōla-maṇḍalam.
206	On the east wall of the second <i>prākāra</i> of the same temple; right of entrance.	..	Tribhuvanachakravartin Kōṇē-rimēlkoṇḍān.	..	Do.	Records that a certain Kulottuṅgaśōla-Niṭṭappēraiyan purchased a <i>naṭṭuva-kāṇi</i> from Dēvan Uḍaiyanāyakan and gave it as <i>śrīdhana</i> to his daughter, and so her husband had the right of doing service in the temple like other <i>paḍiyilār</i> and of enjoying the privileges due thereunto.
207	On the north wall of the Anna-pūṇāmbikā shrine in the same temple.	Chōla	Tribhuvanachakravartin Rājendra-Chōlādēva.	20th year, Makara, śu. 11, Saturday, Rōhiṇi.	Do.	Begins with quoting the [10th] year of (the Hoysala king) Rāmanāthadēva. Registers the sale of a house-site to a <i>dēvaradīyāl</i> by the <i>tāṇṭiār</i> of the temple for purchasing jaggery to plaster the <i>maṇḍapa</i> .
208	On the west and south walls of the same shrine.	Hoysala	Rāmanāthadēva	15th year....., Friday, [Haste].	Do.	Damaged and stones lost. Seems to register sale of a house-site by the temple. Begins with quoting the [2]5th year of [Rājendrachō]lādēva (III).
PARTURKOTTAI TALUK.						
209	Tiruvonam.—Inside the <i>garbhagrāha</i> of the Tirumēnināthēśvara temple in the village.	Pāṇḍya	Māyavarman <i>alias</i> Tribhuvanachakravartin Kulaśēkhara-dēva.	31st year, Mithuna, śu. 12, Wednesday, Anusham.	Do.	Records that the <i>Śivabrāhmaṇas</i> of the temple at Tiruvāvanam in Pulivala-kūṭṭam sold land to a certain Kachchi Yēkamban for meeting the expenses of the goddess Aḷagiya-Nāchchiyar.
210	On the right door-jamb of the Saundaranāyaki shrine in the same temple.	Chōla	Parakēsa[rivarman]	[Lost]	Do.	Built in. Seems to register a gift of money to the same temple. Refers to Pulivala-[kūṭṭam].
211	Mangalavur (hamlet of Veḷḷāla-viḍuḍi).—On the east wall of the <i>mahā-maṇḍapa</i> of the Maḍhyārjunēśvara temple in the village.	..	....	Parābhava, Āḍi 15	Do.	Damaged. Seems to record an agreement made by the <i>tāṇṭiār</i> of Maṅgaḷā-tūr with a private individual. Another damaged inscription on the same wall gives the date [Paridhāvi.], Vaigāśi [2]7 and seems to register a similar agreement.
212	On six detached stones built into the <i>maṇḍapa</i> in front of the central shrine of the same temple.	..	....	Praṇādi, Tai 4	Do.	In modern characters. Two of the stones contain the names Tonḍamān-Kulavāyil and P[e]ruṅḡḍi-Kula-vāyil.
CHINGLEPUT DISTRICT.						
CHINGLEPUT TALUK.						
213	Manamadi.—On the north wall of the central shrine in the Tiruk-kariśvara temple in the village.	Chōla	Vik[ra]ma-Chōlādēva	..	Do.	Stones lost and ends of lines built in. Begins with the introduction <i>Uḷḷonḍaḷ mōṇḍaḷ</i> , etc. Seems to register a sale of land to the temple at Tirukkarapuram by Tiruchchirambala-Mūvēndavēḷān.
214	On the same wall ..	Śambuvarāya.	Sakalalōkachakravartin Rājā-[nārāyaṇa-Śambuvarāya].	..	Do.	Fragment. Seems to record an order of Śambuvarāya.
215	Do. ..	..	....	..	Do.	Registers gift of a lamp by Guṇamēṇmai Sambandan, the headman of Tattamaḍai.
216	Do. ..	Śambuvarāya.	Sakalalōkachakravartin Rājā-nārāyaṇa-Śambuvarāya.	9th year, Āḍi	Do.	Registers gift of tax-free land in the village of Vāvan-māḍēvi, a quarter of Tirukkalukkuṇṇam to the temple of Tirukkarapuramuḍaiya-Nayanar, for offerings, repairs, etc.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
CHINGLEPUT DISTRICT—						
CHINGLEPUT TALUK—cont.						
Manamadi—cont.						
217	On the west wall of the same shrine.	..	Tribhuvanachakravartin .....	... Kan̄i, su. 5, Thursday, M[ūla].	Tamil	Damaged and stones lost. Registers gift of land by purchase from the assembly of Vānavamahādēvi-chaturvēdimangalam for offerings by Perappillai.
218	On the same wall	Vijaya-nagara.	Veṅkaṭapatiḍēva-Mahārāya ..	Śaka 1523, Plava, Āvaṇi 29.	Do.	Records that when, as a result of a temple-dispute between the <i>Kaikkōlas</i> and the merchants of Vānavamādevi, the former were about to leave the place, Daḷavāy Śeñjama-Nāyaka, the agent of the king, ordered that they could remain in the village and that the merchants had no concern in the temples of Uḍaiyavar, Perumāl and Piḷaiyār.
219	Do.	Chōla.	Rājakēsarivarman	5th year	Do.	Beginnings of lines built in. Registers gift of a lamp to the temple of Tirukkarapuradēva at Kaḷakkāṭṭūr and of (the village?) Maṅgala[vē*]ri for its maintenance.
220	Do.	Do.	Do.	8th „	Do.	Built in in the middle. Registers a sale of land to Araiyaṇ Tillaikkūṭṭan <i>alias</i> Rājārāja-Animuri-Nāḍālvān by the <i>ūrār</i> of [Kaḷa]kkāṭṭūr. Mentions the temples of Tiruvagastisvaram-Uḍaiyār, Kāḍugāl and Śāttan.
221	On the south wall of the same shrine.	Pallava	Sakalabhuvanachakravartin Peruñjīṅgadēva.	31st „	Do.	Gift of cows for a twilight lamp to the temple, by Śivadāsaṇ Rishabhavāhanadēvaṇ Tiruvēgambamudaiyān, the accountant of the village of Tirukkarapuram and a member of the <i>āḷaṅgaṇa</i> , and his brother Ālavanda-Piḷai.
222	On the same wall	Chōla	Parakēsarivarman	15th „	Do.	Gift of sheep for a lamp to the temple of Tirukkara-puratt-Ālvār by Madurāntaka Muppadi-Iḷadarājan.
223	Do.	Do.	[Rājārāja I]	14th „	Do.	Damaged and incomplete. Commences with the introduction <i>சுவாஸ்தியத்து</i> , etc. Mentions Kaḷakkāṭṭūr and Agastisvaram.
224	Do.	Rāṣṭra-kūṭa.	Kannaradēva	17th „	Do.	Built in in the middle. Relates to a gift of lamp.
225	On a stone lying in the pavement of the first <i>prākāra</i> of the same temple.	Chōla	[Rājākēsaṇi[varman]	*8th „	Do.	Fragment. Mentions the temple of Tirukkarapurattu-dēva.
226	On a beam of the <i>mandapa</i> in front of the shrine of the goddess in the same temple.	..	....	Śārvari, Chittirai 7	Do.	Records the assignment of the <i>allāyam</i> collected in the Wednesday fair, to the temple of Sel[va]-Vināyaka, by Kumudarāsaṇ, son of Aḍappam Paṭṭu-Timmarāsaṇ, for the merit of Vaiyappa-Nāyaka, the agent of Veṅkaṭādri-Nāyaka.
227	On a slab lying in front of the same temple.	..	....	Khara, Āṇi 1[9]	Do.	Damaged. Mentions Mahāmaṇḍalēśvara Baśavayadēva-Mahārāja and his agent Timmu ... Seems to register gift of a house-site.
228	On another slab set up in the same village.	..	....	Durmukhi, Vaigāśi 1	Do.	Fixes the rate of taxes to be paid by the <i>Kaikkōlas</i> and smiths settling in the new street on the southern side of the temple of Tirukkarapuramudaiya-Nayinaṇ after granting remission on looms for the first three years.
229	On the south wall of the <i>mahā-mandapa</i> in the Vaikunṭha-Perumāl temple in the same village.	Chōla	[Vikrama-Chōḷadēva]	[15th] year	Do.	Much damaged. Begins with the introduction <i>சுவாஸ்தியத்து</i> , etc. Registers gift of cows for lamps.

230	On the east wall of the same <i>mandapa</i> .	Vijaya-nagara.	Ariyana-Udayar	Siddhārthi, Tai	Do.	Records that Śirigināder, son of Bōlu-Nāyaka of Sivapuram constructed the <i>mahā-maṇḍapa</i> in the third <i>prākāra</i> of the temple and the <i>mukha-maṇḍapa</i> .
231	Agaram.—On the south wall of the central shrine in front of the Kailāsa-nātha temple in the village.	Chōla	Rājendra-Chōla I	..	Tamil (verse)	Refers to the completion of the stone temple of Tirukkayilāya[r] at Vāṇavanmahādēvi by a subordinate of the king named Dipattaraiyaṇ.
232	On the same wall ..	Do.	Do.	8th year	Do.	Ends of lines built in. Records that the king founded the village of Vāṇamaṅgai and settled in it 4,000 Brahmins. Refers also to the god Ādirai-Viṭanka and to the quarter known as Ādiraivilāgam.
233	Do.	Do.	Rājakesarivarman <i>alias</i> Cha[k-ravartīn Kulōttuṅga-Chōla]-dēva.	40th "	Tamil	Damaged and built in. Begins with the introduction of <i>śilpārāṭṭi</i> , etc. Registers a gift of land, by purchase from the assembly of Vāṇavanmahādēvi-chaturvēdi-maṅgalam in Kumilī-nādu, a subdivision of Āmūr-kōṭṭam, a district of Jayaṅgaṇḍaśōla-maṇḍalam, by a resident of Kaṇaiyavil in Tiruvalundūr-nādu in Rāja-rāja-valanādu.
234	Do.	..	....	[Kali] 4500 (mistake for Kali 4503), Vishu, Karkāṭaka.	Do.	Fragment. Seems to register a gift of land for repairs to the temple of Kailāsanātha at Kailāsamūlai-Agaram.
235	Do.	..	....	..	Do.	Damaged and fragmentary. Mentions the temple of Kailāsanātha at Vāṇavanmahādēvi and Rājendra-Chōladēva (I).
236	On a slab set up in the same village.	Vijayana-gara.	Venkaṭadēva-Mahārāja	Śaka 1569, Piava (wrong), Mēsha, śu. 12, Uttiram.	Do.	Seems to record the gift of the village Kailāsamūlai <i>alias</i> Agaram in Panaimūlai-śīrmai in Tirukkalku-kunṇappaṇṇu to the temple of Kandasvāmin at Śeyyūr.
237	Conjeeveram TALUK. Conjeeveram.—On five slabs built into the roof and floor of the <i>mandapa</i> in front of the central shrine in the Kailāsa-nātha temple in the village.	Chōla	Rājjarāja	Śaka 9[2]3, expired	Sanskrit in Grantha.	Four of these slabs could be pieced together to form two sections of an inscription. They give the genealogy of the Eastern Chālukya kings up to Danārjaya-Nripakāma and furnish a number of epithets, evidently of a Telugu-Chōla chief whom the Chōla king Rājjarāja I is said to have captured.
238	On the roof of the cell adjoining the same shrine.	..	....	..	Tamil and Sanskrit.	Fragment. Refers to the presentation of ornaments to the temple and to the construction of a tank called Chōlasamudram and of a temple. Seems to be connected with the above inscription. Mentions the Gaṅga family, one Pōtārya, Chōla-Bhīma and Vaidumba.
239	On a platform in the same cell ..	Chōla	Parakēsarivarman	13th year	Tamil	Do. Seems to provide for offerings in the big temple at Kachchippēdu by a certain Kaliyirāgaṇ. Another fragment on the roof of the opposite cell refers to the capture of Raṭṭepādi—7½ lakhs, evidently by Rājendra-Chōla I, and registers a gift of gold for offerings to the god during the festival of Ādrā.
240	In the court-yard of the first <i>prākāra</i> (east side) of the same temple.	Do.	Parakēsarivarman <i>alias</i> Rājendra-Chōladē[va].	[Lost]	Do.	Stones lost. Records that an officer of the king was encamped in the college on the eastern side of the temple at Kañchipuram, enquired into the affairs of the temple 'Periya-tirukkaraḷi' and ordered certain lands to be entered in the accounts as a tax-free <i>dēvadāna</i> with effect from the [3]rd year of the king.
241	TRICHINOPOLY DISTRICT. MUSIRI TALUK. Tirunarayanapuram.—On the north and west walls of the Vēdanāyaki-Tāyār shrine in the Vēdanārāyana-Perumā temple in the village.	..	....	7th year	Do.	Built in at the beginning and stones lost. Seems to provide for the daily requirements of some temple. Mentions Mahēndramangalam.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
TRICHINOPOLY DISTRICT—cont. MUSIRI TALUK—cont. Tirunaryanapuram—cont.						
242	On the south wall of the same shrine.	Chōla	Rājake[sarivarman]	..	Tamil	Fragment. Seems to provide for a lamp.
243	Do.	..	....	2nd year	Do.	Fragment. Mentions the <i>parudai</i> of the <i>brahmadēya</i> village Mahēndramangalam and seems to register a gift of land. Probably connected with the previous inscription.
244	On the east wall of the same shrine.	Chōla	Parakē[sari]varman	..	Do.	Fragment. Refers to an exchange of land.
245	On the lintel of the same shrine.	Do.	Do.	11th "	Do.	Fragment. Refers to an exchange of land and mentions Mahēndra[mangalam]. On the top of the stone there is the concluding portion of another record registering a gift of land as a <i>dēvadāna</i> to the temple of Nīnarul[ya *] Veykunrattu-Perumāṇaḍigal.
246	On the north wall of the <i>maṇḍapa</i> in front of the same shrine.	Do.	Parakēsarivarman <i>alias</i> [Rājendra-Chōladēva].	21st "	Do.	Fragment. Mentions Mahē[ndramangalam], a <i>brahmadēya</i> in Mimalai, a subdivision of Vaḍagarai Rājāśraya-velanāḍu and refers to a remission of taxes on some (temple) land.
247	On the south wall of the same <i>maṇḍapa</i>.	..	....	15 + 5th year, Puraṭṭādi.	Do.	Built in. Seems to register a gift of tax-free land made by the uncle (<i>ammān</i>) [of the king ?] who founded an <i>aṅgaram</i> called Avañivēndarāma-chaturvēdimangalam at Tirunāryanapuram.
248	On the west wall of the first <i>prākāra</i> of the same temple.	Pāṇḍya	Jatavarman <i>alias</i> Tribhuvana-chakravartin Pāṇḍyadeva.	..	Do.	Damaged. Registers a gift of tax-free land to the shrine of the goddess Avañivēndarāma-Nāchchiyar in the temple of Vēdanāyaka-Perumāl at Tirunāryanapuram in Alagarai-nāḍu by the residents of Araiyā-nāḍu.
LAIGUDI TALUK.						
249	Angarai.—On fragments built into the walls of the <i>prākāra</i> in the Marutāntiśvara temple in the village.	..	....	..	Do.	Fragment. Records that the <i>mahāmaṇḍapa</i> of the temple of Aganagarai-Marutāntiśvaramūḍaiya-Neyinār, as well as the provision made for worship and repairs were the charity of Kōṇēridēva-Mahārāja.
250	Lalgudi.—On the north wall of the central shrine of the Septa-rishīśvara temple in the village.	Chōla	Rājakēsarivarman	13th year	Do.	Registers a gift of land, by purchase, from the <i>sabhā</i> of the <i>brahmadēya</i> village Maralkāl in Kālār-kūrṅam by the king's sister Naigai Varaguna-Perumāṇār, for burning a sacred lamp in the temple of Perumāṇaḍigal at Tiruttavattur in Iḍaiyāru-nāḍu.
PERAMBALUR TALUK.						
251	Arumbavur.—On a stone lying behind the Śiva temple in the village.	Do.	Kulōttuṅga-Chōladēva...	12th "	Do.	Registers gift of land by Śōlan Mōḍaṇ <i>alias</i> Magadai-nāṭṭu-Vēlaṇ of Arumbār in Vēmbār-kūrṅam, a subdivision of Mīlāḍu <i>alias</i> Jananātha-velanāḍu, to the temples of Mahādēva and Ālvār in the village for the welfare of Śembai-Nāyaka.
252	Chettikulam.—On the east tier of the <i>gōpura</i> (left of entrance) in the Kailāsanātha temple in the village.	..	....	Śaka 1644	Do.	Built in at the right end. Records that the construction of the <i>Sannādavāsāl</i> and the seven-storeyed bell-tower of the Śiva temple by the Pālaiyakāraṇ of Turaiyūr was completed this year.

253	On a slab built into the wall of the <i>prākāra</i> of the same temple.	Do.	..	Fragment. Registers a gift of tax-free land to meet the cost of the daily requirements of the temple of Rājendraśōla-vinnagar-Alagiyanavāla. Mentions also Amarēndra-Īśvaranūdaya-Mahādēva.	Do.	..	Fragment. Refers to the construction of a <i>maṇḍapa</i> in the temple of Nayanār at [Kanna]nūr by two brothers and to a gift of land made by a certain Alagiyan Ulagan.
254	On four other slabs built into the same wall.	Pāṇḍya	..	Kulśēkharadēva	Do.	..	
255	KAEUR TALUK. Nagampalli.—On the door-jamb (right of entrance) of the <i>maṇḍapa</i> in front of the central shrine of the Mahābalīśvara temple in the village.	Koṅgu	18th year	Rājakēsarivarman <i>alias</i> Tribhuvanachakravartin Virarājēn-dradeva.	Do.	..	Mutilated at the right side. Registers gift of gold for a lamp.
256	On the second door-jamb (left of entrance) of the same <i>maṇḍapa</i> .	Do.	[18th]	Rājakē[sariva]rman <i>alias</i> Tribhuvanachakravartin Virarājēn-dradeva.	Do.	..	Mutilated and damaged. Mentions Kūdalūr.
257	On the east wall of the same <i>maṇḍapa</i> .	Do.	..	Rājakēsarivarman	Do.	..	Much damaged. Mentions a <i>Veḷḷāla</i> of [Nā]ganpaḷli and the god Mūvali[śva]ra.
258	On the south wall of the same <i>maṇḍapa</i> .	Do.	..	Rājakēsarivarman	Do.	..	Do. Registers gift of gold for a twilight lamp to the temple at Pala-Nāgapaḷli.
259	On a pillar lying near the Dakṣiṇāmūrti niche in the same temple.	Do.	3rd year	bhuvanachakravartin Kulōt-tunga-Chōladēva.	Do.	..	Do. The village is said to be situated in Veṅgāla-nāḍu, a subdivision of Vi[rā]śōla-maṇḍalam.
260	On a slab built into the south wall of the Vināyaka shrine in the same temple.	Do.	10th	Parakēsarivarman <i>alias</i> Tribhuvanachakravartin Virarājēn-dradeva.	Do.	..	Damaged. Registers a gift made by Perukkan Vañjivēlaṅ, <i>alias</i> Perṭāṅ a <i>Veḷḷāla</i> of Pala-Nāgapaḷli in Veṅgāla-nāḍu, a subdivision of [Vi[rā]śōla-maṇḍalam.
261	VIZAGAPATAM DISTRICT. RAYAGHADA AGENCY. Devagiri.—On a cavern at the top of the hill near the village.	Do.	..	..	Sanskrit (Brāhmi).	..	Reads 'Vāsurājāh'. Characters belong to the third century A.D.
262	EAST GODAVARI DISTRICT. PEDDAPURAM TALUK. Tirupati.—On a pillar in front of the <i>gopura</i> of the Śingāravallabhasvāmin temple in the village.	Do.	Śaka 1348, Parābhava, Mārgaśīra, śu. 2, Friday.	..	Telugu	..	States that the western <i>bhadra</i> -(pillar) attached to the east <i>gopura</i> of the temple of Śingārārāya was the gift of Nārasāni, daughter of Akkasāni.
263	On a pillar to the right of the central shrine in the same temple.	Do.	Śaka 1326, Tārana, Māgha, śu. 7, Wednesday.	..	Do.	..	States that this pillar is the gift of Reddema-Śeṭṭi, son of Eṭṭema-Śeṭṭi.
264	On a pillar of the <i>maṇḍapa</i> in front of the <i>dhvajastambha</i> in the same temple.	Do.	Śaka 1373, Prajāpati, Kārttika, śu. 11, Friday, Kṣhīrābādhī-puṇyakāla.	..	Do.	..	Incomplete. Mentions a certain Tanniru Vallabhannaṅgārū.
265	On another pillar of the same <i>maṇḍapa</i> .	Do.	Śaka 1345, Śōbhakṛit, Pushya, ba. 11, Tuesday, Makara-saṁkramaṇa.	..	Do.	..	States that a certain Gōpasāni made a gift of the pillar in the eastern side of the <i>maṇḍapa</i> .

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet...	Remarks.
EAST GODAVARI DISTRICT—<i>cont.</i>						
PEDDAPURAM TALUK—<i>cont.</i>						
Tirupati—<i>cont.</i>						
266	On a pillar in the <i>mandapa</i> in front of the central shrine of the same temple.	..	....	Śaka 1327, Pārthiva, Vaiśākha, śu. 5, Friday.	Telugu	States that the pillar was presented by Siṅganna, son of Eravēmi-Setṭi of the Senaśeṭṭa-gōtra, a resident of Penugōṇḍa.
267	On another pillar in the same <i>mandapa</i>.	..	....	Śaka 1324, Makara-saṅkrānti.	Do.	Registers the gift of a flower garden to the temple and the provision made for its upkeep by a certain Koṇḍamindi Siṅgamayya on behalf of Tirumala Rāmānuja-chārya.
268	On a third pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Sādhāraṇa, Māgha, śu. 13, Thursday.	Do.	Damaged. Seems to record the grant of the right of worship in the temple and the privileges attached thereto to a certain Kēśavayya, son of Puruṣhōtta-mayya.
269	On a fourth pillar in the same <i>mandapa</i>.	..	....	Śaka 1352, Sādhāraṇa, Mārgaśīra, śu. 15, Wednesday.	Do.	Registers gift of a flower-garden to the temple by a certain Tali-Setṭi of Penugōṇḍa for the merit of his parents Tali-Setṭi and Gaṅgama-Setṭisāni and of his other ancestors.
270	On a fifth pillar in the same <i>mandapa</i>.	..	....	Śaka 1327, Āshāḍha, śu. 2, Sunday.	Do.	States that this pillar is the gift of a certain Lakkaśāni, daughter of Kāḷa[kē]śu.
271	On a sixth pillar in the same <i>mandapa</i>.	..	....	Śaka 1322, Vikrama, Mārgaśīra, ba. 7, Wednesday.	Do.	States that this pillar is the gift of [Ko]lmmi-Setṭi, son of Adapa Allādi-Setṭi of Penugōṇḍa.
272	On a seventh pillar in the same <i>mandapa</i>.	..	....	Śaka 1323, Vṛisha, Mārgaśīra, śu. 1, Sunday.	Do.	Registers grant, by purchase, of a field and a garden to the temple, by Māri-Setṭi, son of Sagali-Setṭi.
273	On an eighth pillar in the same <i>mandapa</i>.	..	....	Śaka 1566, Tāraṇa, Chaitra, ba. 7, Thursday.	Do.	Registers the gift of a flower-garden together with its tenants to the temple by Vēdarusu Appāji-Pantulu.
274	On a ninth pillar in the same <i>mandapa</i>.	..	....	Pramādi, Mārgaśīra, śu. 5, Saturday.	Do.	In modern characters. Registers that a certain Nallandiga Rāmachandrayyaṅgāru, son of Vaiṅala Pāñchālayyaṅgāru plastered the temple (<i>nagaru</i>), <i>madhaya-rāṅgam</i> and other <i>mandapas</i> for the merit of his father.
WEST GODAVARI DISTRICT.						
TADEPALLIGUDEM TALUK.						
275	Telikicherla.—On three sides of a Nandi-pillar planted near the <i>dhvajastambha</i> in front of the Prakatēśvarasvāmī temple in the village.	Velanāḍu (?)	Manma-Goiṅka ..	Śaka 1152 ..	Sanskrit and Telugu.	Praises the family of a certain Nārāyaṇa-mantri of the Gautama-gōtra who was the minister of the king. States that he constructed the temple of Nārāyaṇēśa at Telikicheru and provided it with a <i>gōpura</i> , <i>mandapa</i> and <i>prākāra</i> and presented to it a golden pinnacle.
276	On the same pillar	..	....	Śaka 1157, Makara-saṅkrānti.	Telugu	Registers gift of cows and land for a lamp to the same temple by Nārāyaṇa-Peggaḍa.
277	Do.	..	....	Śaka 1152 ..	Telugu verse and prose.	Damaged. Registers a grant of land to the same temple for a lamp.
278	On a pillar planted in front of the Venkatēśvarasvāmī temple in the same village.	..	....	Śaka 1187, Makara-saṅkrānti.	Telugu	Gift of fifty cows for a lamp by Yarapōtapeddi to the temple of Mūlasthāna-Mallēśvara at Telikicherla.

279	On the same pillar	..	..	..	Śaka 1151, saṅkrānti.	Do.	Gift of 25 cows and land for a half-lamp to the same temple by Śurakka, daughter of Sure-peddingaru.
280	Do.	..	..	Velanādu (?)	Śaka, 1115, Vishu-saṅkrānti.	Do.	Damaged. Registers grant of (the village of) Baḍisela-pūṇḍi by the king to the same temple for worship and offerings.
281	On another pillar planted in the same place.	..	..	Kākatīya ..	Śaka 1202, Vikrama, Aśvādha, ba. 11, Monday.	Do.	Grant of land and taxes for offerings (<i>pātrabhāga</i>) to the same temple by Karadatti Gaṇapaya-Redḍi.
282	On a third pillar set up in the same place.	..	..	..	..	Do.	Records the extent of lands granted to the various servants of the temple of Nārāyaṇēśvara. In the same characters as No. 275 above.
TANUKU TALUK.							
283	Kanur.—On a stone built into the wall of the Sōmēśvarasvāmīn temple in the village.	..	..	..	Śaka 15[55], Yuva, (wrong) Māgha, ba. 14, Monday.	Do.	Incomplete. Seems to register a grant made to the temple of Sōmēśvara at Kanūr, by Pinamallu-Bhaṭṭa, son of Pōtukūchi Nāgam-Bhaṭṭa.
284	On the lintel of the entrance into the Vallabharāyasvāmīn temple in the same village.	..	..	..	Śaka 1555, Sarva-dhārī (wrong), Phālguna, śu. 15, Thursday.	Do.	Damaged. Mentions Pērinēḍu, Kētanapalli and the temple of Śrīvallabharāya. Bears the <i>Vaḍagalaḥ</i> Vaishṇava mark at the top.
285	Singarajupalem (near Avapadu).—On a slab built into the vimāna of the Virēśvara temple in the village.	..	..	..	..	Do.	States that Mogalituriti Virapōtu presented the stone.
GUNTUR DISTRICT.							
VINUKONDA TALUK.							
286	Inumella.—On a slab lying outside the Sōmēśvarasvāmīn temple in the village.	..	..	..	Rudhirōdgāri, Kārtika, śu. 15, Tuesday.	Do.	Fragmentary and damaged. In modern characters. Mentions Tārimūrti- <i>linga</i> .
287	Ipuru.—On a stone planted to the south of the Virabhadra temple in the village.	..	..	..	Śaka 1198, .. Ba. Bhādrapada, ba. 10, Friday.	Do.	Mutilated at the right side and damaged. Gift of cows for a lamp to [the temple of] Kāḷēśvara, by Kālāri .. son of Chivvi-Seṭṭi and Mārasāni.
PALNAD TALUK.							
288	Adigoppula.—On a slab planted near a well called Gōḷapallivāribhāvi in the village.	..	..	..	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday.	Do.	Registers the construction of a fresh water well to the west of Adigoppula by a resident of the village named Venkayya-Nāyudu, son of Veṅgaḷappa-Nāyudu and grandson of Guṭṭapalli Gaṅgā-Nāyudu.
289	Alugurajupalle.—On a <i>Nandī</i> -slab lying to the south of the village.	..	..	Kākatīya ..	63rd year ..	Do.	Built in and incomplete. Gives a long <i>prasaśti</i> of the king and mentions his subordinate Jannigadēva and the Gōḷaka-maṭha.
290	Chinna-Garlapadu.—On a slab planted in front of the Sōmalīngēśvarasvāmīn temple in the village.	..	..	..	Śaka 1049 ..	Do.	Slightly mutilated. States that Guṇḍi-Redḍi of Gāralūru, an ornament of the Paṭṭhamānava, who bears some <i>birudās</i> and his son Nallapaya went to heaven at Paṭṭaḍlavīḍu after securing victory for Bētarāja.
291	On a slab set up near a pond in the same village.	..	..	..	Śaka 1440, Ba[hu-dhā]ya, Chaitra, ba. 30, [Friday].	Do.	Damaged and fragmentary. Seems to register the renovation of a tank at Chinagārlapaḍu by Rāvu Janyāla ..

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
PALNAD TALUK—cont.						
Chinna-Garlapadu—cont.						
292	On a slab set up in front of the Āṇjanēya temple in the same village.	..	....	Śaka 1731, Vibhava, Śrāvaṇa, śu. 15.	Telugu	States that the temple of Lakshmi-Chennakēśavasvāmin at Chinagārlapāḍu, which had been in ruins, without worship for several years previously, was reconstructed by a certain Kallepalli Subbarāyudu, the Samuddār (of the village ?) who during the administration (of the district) by Ākumannāṭi Naraśayya and Kandāḷem Śrinivāsachārya under the Kumpinivāru (The East India Company), is also said to have bought some lands and assigned them to the temple for regular worship and offerings. Bears the <i>Teigalai</i> Vaishṇava mark at the top.
293	Julakallu.—On a slab set up near the <i>garuḍastambha</i> of the Viṣṇu temple in the village.	..	....	Śaka 1[7]88, Akshaya, Śrāvaṇa, śu. 15.	Do.	Records that the pillar with the image of Garuḍālvār in front of the temple of Vēṇugōpālasvāmin at Juvulakallu in Bellamkonda-sīma, which had been originally set up by Vanākāyalapāṭi Rāmalingaya Koṇḍayaṅgāru having been blown down by a storm in Raktākshi, on Kārttika, śu. 2, a new pillar was again set up with an image of Garuḍa by some private individuals who also provided for its worship.
294	On a slab set up near a well called Peddabhāvi in the same village.	..	....	Śaka 1711, Saumya, Mārgaśīra, śu. 15.	Do.	Records that the temples of Gōpālasvāmin and Bhīmēśvarasvāmin at Jūlakallu in Bellamkonda-sīma having been without worship for four years, Buchchannagāru, a <i>kamma</i> of the Kāsītēla-gōtra reconsecrated them during the time of Rājasri Malraju Guṇḍarāyanīgāru and granted some lands to them for worship and offerings. He is also said to have reconstructed the temple of Vighnēśvara in the village, repaired a tank and dug a well.
295	Kambhampadu.—On a stone lying in a ruined temple-site to the west of the village.	..	....	Śaka 1434, Āṅgira, Phālguna, ba. 11, Thursday.	Do.	Registers a grant of land at Kambhampāḍu made to the temple of Viśvanātha by Velugōṭi Chennappa-Nāyudu for the merit of his father Nāyanayya. The village is said to have been situated in the <i>Nāyanāra</i> of the chief.
296	On another stone in the same place.	..	....	Śaka 1477, Bahudhānya (wrong), Vaiśākha 11, Saturday.	Do.	Registers the consecration of the temple of Viśvanātha and gift of land to it by Chitāmarāju, son of Yīdara Mallaparāju for the merit of Veligōṭi Timma-Nāyanigāru.
297	On a stone set up in a field called Rājanna-chēnu in the same village.	..	....	Śaka 154[9], Prabhava, Jyēsthā, śu. [1]5.	Do.	Registers a grant of land at Kambhampāḍu to a certain Rāmārāju Saikana by Veligōṭi Naraseppa who held the <i>yārāṭa</i> of the village.
298	On a stone set up outside the Vēṇugōpālasvāmin temple in the same village.	..	....	Pārthiva, Pushya, ba. 10, Sunday.	Do.	Records permission accorded by a certain Kṛtinēdi Sarvanāyiniṅāru to the tenants of Kambhampāḍu to set up mortar and pestle in the fields for pounding grain (?) and cooking their food during harvest time. Modern.
299 and 300	On a stone image set up near a well called Kōṭabhāvi near the same village.	..	...	Jaya, Phālguna, śu. 10, Sunday.	Do.	States that this is (the statue of) the hero Narrāvula Pōchama-Redḍi who rescued the village Jerepāḷem from a dacoity.

301	On a slab set up in front of the Bhṛṅgīśvara temple in the same village.	..	....	Śaka 1180, Kāla-yukti, Vaiśākha, śu. 15, Thursday.	Do.	Records that a certain Rājajivaraksha Sāmanta-Javara Annaladēva set up the image of Bhṛṅgīśvara in the name of his father Bhṛṅgīdēva and gave some lands for its worship to the <i>śhānapati</i> Sadaśiva-Gurudēva, son of Sāntaśiva-Gurudēva.
302	Gannavaram.—On a stone lying in a field called Chākalavāni-chēnu in the village.	..	....	Śaka 1542, Durmati, Āshāḍha, śu. 15.	Do.	Registers grant of a field by a certain Rāmarāju Jaṅgamayya to the washerman Bābu of Tāḍuvāyi.
303	On a stone lying in a stream near the Sōmēśvarasvāmīn temple in the same village.	..	....	Śaka (year not given), Nandana, Jyēṣṭha, śu. 15.	Do.	Registers grant of a pasture land to Ganaparāju, son of Rāmarāju Śaṅkaraṅgārū by Veligōṭi Narasappa at Matkuballi which was in his <i>Nāyāṅkara</i> .
304	Kottapalle.—On a slab buried outside the Āṇjanēya temple in the village.	..	....	..	Do.	Damaged. Registers grant of land to a temple by Mahāmaṇḍalēśvara [Anugulrāju.
305	On a slab lying near the Śrīrāma temple in the same village.	..	....	Śaka 1390, Vyaya, Āshāḍha, śu. . .	Do.	Much damaged. Records that when a certain Śūgarayya-dēva-Mahārāja was governing Nāgarjunikōṇḍa, a certain Buddinēḍu made some grant of land for the merit of his parents.
306	Nagulavaram.—On a pillar buried in the <i>prākāra</i> of the Chenna-kēśavasvāmīn temple in the village.	Kākatiya ..	Gaṇapatidēva-Mahārāja	Śaka	Do.	Mutilated at the end. Refers to Ōruṅgallu as the king's capital and to Gandapeṇḍāra Gaṅgayya-Sāhīni as governing the whole country from Pānuṅgallu to Mārjavāḍa. States that a Kāyastha named Nāma-dēva-Paṇḍita, a subordinate of this chief, set up the god Vanikēśvaradēva, named after his father, at Durgi and approached the king (evidently for some endowment for the worship of the deity).
307	Bodanapadu.—On a slab lying in the ruined Śiva temple in the village.	..	Mahāmaṇḍalēśvara Bētarāja	Śaka [1500 ?], Virō-dhin.	Do.	Seriously damaged. Gives a long string of <i>bīrudas</i> borne by the chief. Seems to record gift of land [to a temple (?) at Bōḍanipalli. Mentions a member of the Ātrēya-gōṭra. The characters may be assigned to the 12th century. The Śaka year quoted is probably a mistake for 1050.
308	Narmalapadu.—On a slab built into the wall of the Chennakēśavasvāmīn temple in the village.	..	....	Śaka 160[9], Akshaya, Vaiśākha, śu. 15.	Do.	Records that Narabālapāti Rāmachandraya, son of Pedachennamarāju who was a devotee of the god Gōpālasvāmīn of Narabālapadu offered salutations to god Lakshminṛṣinḥa.
309	On a slab built into the ceiling of the <i>maṇḍapa</i> in front of the same temple.	..	....	Rākshasa, Kārttika, śu. 2.	Do.	Modern. States that Rāmakrishṇaya Timma[ya], the <i>Karnam</i> of (the temple of) Śrī-Gōpālasvāmīn of Narmalapadu, took refuge with the deities Rājagōpāla, Rāma, Subhadrā, and Jagannāyaka at Jagannātham by the <i>Dvayānusandhāna</i> (<i>mantra</i>).
310	Oppicherla.—On a slab lying on the road to Durgi, about 1½ miles from the village.	..	....	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday.	Do.	Damaged. Purports to record the grant of a house, land and garden at Vrappicherla by Mahāmaṇḍalēśvara Kakēta-Gaṇapatīśvararāju to his <i>purōhita</i> Sarasvatī Gōpāla-Bhaṭṭa. Appears to be a later copy.
311	On the same slab	..	....	Śaka 1257, Yuva, Kārtika, śu. 15, Wednesday.	Do.	Confirms the grant of some lands in the village Vrappicherla in Palnāṇḍu said to have been made by Pratāparudra-Mahārāja to three individuals including a certain Sarasvatī Guṇḍaya-Bhaṭṭa on an occasion when the stars became visible during day.
312	Pasuvemula.—On a slab set up in front of the Śrīrāma temple in the village.	..	....	Śaka 1221, [Vikāri, Nija-Āshāḍha, śu. 15, Tuesday, lunar eclipse.	Do.	Damaged. Purports to record the grant of the grazing fees (<i>pullarī</i>) on some land at Pasuvuvemula by Vishnuvardhana-Chakravartin and Rudradēva, for the merit of their parents.
313	On a slab built into the ceiling of the dilapidated Vishnu temple in the same village.	..	....	Śaka 1560, Vyaya, Mārgaśīra, ba. 7.	Do.	Registers grant of land by Rāvūri Venkātādri-Nāyanigārū of the Veligaṇḍa-gōṭra to the temple of Patīābhīrāmabhadrasvāmīn at Pāsvēmula in the Nāgarjunikōṇḍa-sīma, which was the <i>yājñātī</i> of the donor.

B.—Stone inscriptions copied during the year 1930-31—cont.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
GUNTUR DISTRICT—cont.						
PALNAD TALUK—cont.						
314	Satrasala.—On a slab built into a wall of the Śiva temple in the village.	..	....	Śaka 1166, Krōdhin, Kārttika, śu. 15, Monday.	Telugu ..	Incomplete. Gives the <i>prāsasti</i> of Mahāmaṇḍalésvara Gaṇḍapendāra Ambayyadēva, the subordinate of Gaṇapatiḍēva. Registers the gift made by this chief of an oil-mill and of the <i>śuika</i> (tolls) levied at Sattra-sāla for a lamp in the temple of Svayambhu Śrī-Mahāḍēva at that village.
315	On another slab built into the same wall.	..	....	..	Sanskrit and Telugu.	Mentions Vibhūtiḡaura of Māchirājupalli near Ōrṇigallu, who lived on the Śrīgiri hill and was a servant in the house of Śrī-Paṇḍitārādhya. Also mentions a certain Bondalapāṭi Sōmu (See <i>A.R.</i> for 1925-26, pp. 116-117). Beginning lost. Gives a long <i>prāsasti</i> of Mandāḍi Revī-Nāyaka and states that he set up the gods Bijjésvara-dēva, Muḡdhésvaradēva and Rēvēśvaradēva with attendant deities and gave some land for their worship and offerings and for a feeding house in the temple with the permission of his master Dōraya-Bētabhūpāla.
316	On a pillar lying in front of the same temple.	..	....	Śaka 1025, Subhānu, Āshāḍha, śu. 1, Monday.	Telugu ..	Records provision made for worship and offerings to the god Abhinava-Narasimhadēva at Sannekandla for the merit of the king, by Immaḍi Lemkamgāru, and the <i>karanas</i> .
317	Singarūṭa.—On a stone set up near a spring in the village.	Kākatiya ..	Pratāparudradēva-Mahārāja	Śaka 1240, Kāla-yukti, Jyēsthā, śu. [11], Thursday.	Do. ..	Seriously damaged. Seems to register a grant to the temple of Nṛsimha at Singarūṭa by a certain Koṇḍaya born in the Pulipāka family and the <i>Atvēya-gōtra</i> .
318	On a pillar in the ruined Nara-simhasvāmin temple in the same village.	..	....	Śaka 174 *	Sanskrit in Telugu.	Registers a grant of land at Chalagudipādu by Pulipāṭi Goṅkīnāyaningāru for the welfare of the king and for the merit of Māchaya-Nāyaka.
319	Srigiripadu.—On a slab lying in a field to the east of the village.	Kākatiya ..	Pratāparudra[dēva]-Mahārāja	Śaka 1220, Viḷambi, Vaiśākha, śu. 15, Thursday, lunar eclipse.	Telugu ..	Registers grant of land by Kādama-Reddi Aki-Reddi the servant of Mahāmaṇḍalésvara Birudugāmarāju and the Reddis of [Bai]rēpalli to the god Kūḍali Rāmésvara-dēva.
320	On a slab in a field to the south of the same village.	..	....	..	Do. ..	Registers grant of the <i>śuika</i> of Tāḍlapalli for lamps to the temple of Lakṣminārāyaṇadēva at the village by the Mahāpradhāni Pōṅkala Mallaya-Pregada, the <i>bālata-tara-nigōḍādhīpati</i> of the king for the merit of his lord. Records also a gift of land made by Bāri-[He]mmyaya for the merit of his master Tripurārīdēva.
321	Tallapalli.—On a slab set up in front of the ruined temple of Lakṣminārāyaṇasvāmin.	Kākatiya ..	Rudradēva-Mahārāja ..	Śaka 1191, Śukla, Āsvayujā, śu. 15, Friday, lunar eclipse.	Do. ..	Damaged. Contains verses in praise of a chief named Janardana and of his minister Dēvaya born in the Kausika-gōtra. Registers that the latter consecrated the temple of Lakṣminārāyaṇa at Tāḍlapalli.
322	On another slab set up in front of the same temple.	..	....	Śaka 1188, Prabhava, Vaiśākha, śu. 13, Friday.	Sanskrit in Telugu.	Damaged. Registers grant of land for worship and offerings to the god Lakṣminārāyaṇa at Tāḍlapalli by a private individual (name lost) for the merit of an officer (name lost) of the king.
323	On the same slab	Kākatiya ..	Pratāparudradēva-Mahārāja	Puṅgaḷa, Chaitra, su. 15, [Monday], lunar eclipse.	Telugu ..	Damaged. Seems to register a gift of land by Dēvaparāja of Tāḍlapalli the <i>Pradhāni</i> of Jannigadēva who was the minister of the king, for worship to an image which he had set up at Tāḍlapalli. Registers also a gift of tolls and mentions Ambasamudram.
324	On a third slab set up in the same place.	Do.	Rudradēva-Mahārāja 'lord of Kākatiyapura'	Śaka 1189, Pra-[bhava], Vaiśākha, śu. 13, Friday.	Do. ..	

325	Tummurukota.—On a conserved tomb-stone in the village.	..	...	A.D. 1766, December 21, Vyaya, Māngasīra, su. 15.	English and Telugu.	Noticed in the <i>List of Inscriptions on Tombs or Monuments in Madras</i> by J. J. Cotton, p. 228.
326	On another tomb-stone conserved in the same village.	..	...	A.D. 1773	Latin ..	<i>Ibid</i> , page 229.
327	On a third tomb-stone conserved in the same village.	..	...	A.D. 1778	Do.	Do.
328	On a fourth tomb-stone conserved in the same village.	..	...	A.D. 1774	Do.	Do.
329	On a slab lying in front of the Hanuman temple in the same village.	..	...	Śaka 1755, Durmukhi (wrong), Kārttika, su. 3.	Telugu	States that this (temple) was consecrated by Subbayya, Amin of Mandapāḍu.
330	On a slab lying in a street in the same village.	..	...	..	Do.	States that the measuring rod as settled by the Kumphinivāru (the East India Company) was 33 feet long.
331	On a slab lying in the Vishnu temple in the same village.	..	...	..	Do.	States that this is the <i>Bhōga-maṇḍapa</i> built by Rāmarāju China-Yallamarāju.
332	Uppalapadu.—On three pieces of stone lying in a field to the north of the village.	Kākatīya ..	Rudra[dēva-Mahārāja]	Śaka ... 3, Durmatī, Kārttika, ba...	Do.	Damaged and mutilated. Registers a grant of tolls made to the temple of Crennakēśavādēva when Gaṇḍapeḍḍara Januigadēva-Mahārāja was governing the country from Pānūngallu to Mārjavāḍi.
333	Veludurti.—On a slab lying near a ruined temple to the west of the village.	..	...	..	Do.	Registers grant of land for offerings to the temple called Raḍḍigutla at Śāsanapumbroḷu made in the time of Mahāmaṇḍalēśvara Kumār[ra] Birudun-Gāmarāju.
334	On two pieces of stone lying near an old village site to the west of the village.	..	...	Śaka 105[3], Sādhāraṇa, Phālguna, ba. 1, Saturday.	Do.	Damaged. Records the construction of a temple by Aki-Redḍi, son of [Appi]-Redḍi and Jakkasāni, and its maintenance by his sons. Mentions Śāsanam[broḷu].
SOUTH KANARA DISTRICT.						
MANGALORE TALUK.						
335	Inuvalli.—On two broken slabs lying in the Durgā temple in the village.	Vijaya-nagara.	...	Śaka [1]335, Vi[jaya],	Kannāḍa	Damaged and worn out. Seems to record a gift to a temple (name lost) and mentions the village Yinavali. Registers also a gift of oil made for burning a lamp in the temple in the month of Vṛiścika.
336	Sufuru.—On a slab lying about 2 furlongs from the Bhūtasthāna temple in the village.	..	...	Śaka 1450, Sarvadhāri, Vaiśākha, ba. 2, Tuesday.	Do.	Registers a political pact made between Tuluvarasa <i>alias</i> Chavuta of Puttige and (his followers) 'Aḷisā-vira' and 'Baḷisā-vira' on one side and Vira-Narasimha-Baṅga of Baṅgavāḍi and his 5,000 followers and their neighbours on the other, defining their respective rights and privileges, under the arbitration of Vedānanda-Vodeya, the disciple of Kṛishṇānanda-Vodeya and of Tirumalarasa <i>alias</i> Kinnika-Heggaḍe who acted as intermediaries in the settlement.
337	On a stone set up in a field called Dāsaṇa-gaḍḍe in the same village.	Vijaya-nagara.	[Gajabēṭekāra] Dēvarāya-Mahārāya.	Śaka 1363, [Raudri],, Sunday.	Do.	Much damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Maṅga-lā[devi].
338	On a stone set up in another field in the same village.	Ālupa	Pāṇḍyachakravartī Baṅkidēva-Ālupēndradēva.	Śaka 1228, Viśvāvasu, Śirṇha 18, Sunday.	Do.	States that the king while he was seated in his palace called Bhuvanāśraya at Maṅgalāpura, made a gift of land for offerings to the god Timirēśvara.
339	Simanturu.—On a slab set up in the Janārdanasvāmin temple in the village.	..	...	..	Do.	Seriously damaged at the beginning. Seems to register an agreement between two parties defining their rights and responsibilities towards each other.
340	On another slab set up in the same temple.	Vijaya-nagara.	Kṛishṇarāya-Mahārāya	Śaka [143]5, [Āṅ]gira, [Mēcha], ba. 2...	Do.	Much damaged. Mentions Timmaya-Daṇḍāyaka at whose command Ratnappa-Vodeya was administering the Maṅgalūru-and Bārakūru-rāyas. Seems to register a political agreement between Kunda-Heggaḍe and Kinnika-Heggaḍe.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
	SOUTH KANARA DISTRICT — <i>cont.</i> MANGALORE TALUK — <i>cont.</i> Simanturu — <i>cont.</i>					
341	On a third slab set up in the same temple.	..	....	Śaka 1373, [Vik- riti], Mina J[3], Monday.	Kannada	Records an agreement made between a certain Chennaya Melanta <i>alias</i> Kunda-Heggade and his nephew Bem-mana-Heggade on one side, and Kinnika-Sāmantā <i>alias</i> Kinnika-Heggade and his nephew Kāntu-Heggade on the other, who had been estranged over the possession of some lands, now binding themselves to keep their respective lands and not to encroach upon each other's portion. Seriously damaged. Seems to record a gift of land. Mentions (the village) Kumāramaṅgala.
342	On a slab lying by the side of the well in the Brahmasthāna temple.	Vijaya-nagara.	Dē[va]rāya-Mahārāya ..	Śaka 1366, Rudhi- [rō]ḡgarin.	Do.	
343	Kilpadi.—On a slab set up in a field in the village. PUTTUR TALUK.	..	....	Siddhārthin, [Ri]sha- bha 15, [Satu- day].	Do.	The characters seem to be of about the 12th century A.D. Refers to a gift of land. Mentions Dēvarasa of Kumāramaṅgala.
344	Puttur.—On a slab set up in the Mahalingēśvarasvāmīn temple in the village.	Vijaya-nagara.	Pratāpa-Dēvarāya ..	Śaka 1353, Virōdhi- krit, Mārgasīra, śu. 5, Sunday.	Do.	Refers to Anappa, son of Dēvarāja, as ruling the Maṅga-lūru-rāja under the orders of Pradhāna Hariyappa-Dannāyaka. Records gifts of lands by several indi-viduals of Tilugādiya-nādu for the requirements of the temple of Mahādēva at Puttūru situated in the country administered by [Pāḍya]ppa-Arasa <i>alias</i> Baṅga, on the occasion of the visit of (the teacher) Kriyāsaktidēva to the place. Seriously damaged. The writing seems to belong to the 12th century A.D. Seems to record the foundation of a tank and prohibition of catching fish therein.
345	On another slab set up in the same temple.	..	....	Sādhārana	Do.	The writing is thin in the latter portion. States that the Bārakūru- and Maṅgalūru-rājas were governed together by Anarasa under the orders of Mahā-pradhāna Achanna-Dannāyaka. Records provision made for a feeding-house for Brahmans by Rāmarasa, who was administering the [Kha]daba-rāja. Much damaged. Seems to register a gift of land to a temple (name lost). Mentions some <i>śāhētas</i> .
346	Kudmar.—On two slabs lying in the Pañchalīngēśvara temple in the village.	Vijaya-nagara.	Gajabētekāra Dēvarāya-Mahārāya.	Śaka 1364 (mistake for 1361 expired), Raudri, Aśāḍha, śu. 1, Tuesday.	Do.	Refers to the king as ruling from the jewelled throne at Vidyānagari. Registers the gift of the village [Ba]lpa in the Kadaba-sīna of the Maṅgalūru-rāja and gold made by [Sada]sivarāya-Nāyaka of Keladi for offerings and lamp in the temple of Subrahmaṇyadēva at Kulkeke.
347	Balpa.—On a slab lying in the ruined Durgā temple in the village.	..	....	Pra[mā]jichā, Chai- tra, śu. 9, [Tues- day].	Do.	Records the assignment of paddy due to the king as the <i>siddhāya</i> tax from the residents of Edemaṅgala in Kadaba-nādu for feeding four Brahmans daily in the temple of that village. The gift was made by Rāmarasa of Kadaba under the orders of Dēvarāja-Vodeya, the governor of Maṅgalūru-rāja.
348	Arigudi (near Balpa).—On a slab set up under a tree in a field near the Kānūr-maitha in the village.	Vijaya-nagara.	Mahāmandalēśvara Alīya Rāmappayadēva-Mahārāsa.	Śaka 1484, Dundu- bhi, Vaiśākha, śu. 3, Monday.	Do.	Damaged. Connected with the above inscription. Records the gift of paddy for feeding 3 more Brahmans in the temple.
349	Edamangala.—On a slab set up in the Pañchalīngēśvara temple in the village.	Do.	Dēvarāya-Mahārāya ..	Śaka 1354 (expired), Paridhāvi, Kārt- tika, śu. 1, Sunday.	Do.	
350	On another slab in the same temple.	..	....	[Paridhāvi, Kārt- tika, ..	Do.	

351	Bantra.—On a slab set up in the Mahalingésvara temple in the village.	..	Nirpamallārāja ..	...	..	Do.	In characters of about the 8th century A.D. Refers to the rule of a Katamba (Kadamba) king. Seems to register an agreement regarding the enjoyment of some lands, made in the presence of the king, the Katamba chief Rāchamalla-Dugarāja, brother of Viṭṭatāli-yarasa and Narasinga-Dugarāja and some <i>Perigades</i> . States that a golden pinnace was set up over the temple of Pañchalīngadēva at Ishtakapura by Muṇḍi-Setṭi-sēkhara for Mānimāda, nephew of Kinyannakāva <i>alās</i> Dombā-Vergaḍe having been cured of a disease. On a stone mortar here is a modern Malayālam inscription of Narasimharāja of Viṭṭhala.
352	Vitla.—On a copper sheet preserved in the 'palace' in the village.	..	....	..	Śaka 1358, Rākshasa, Mina 17, Wednesday.	Do.	States that Kumṇidēvarasa <i>alās</i> Dombā-Hegade of Viṭhala set up this [water-trough] for cows, to secure merit.
353	On a stone water-cistern by the road-side in the same village.	..	....	..	Śaka 1493 (expired), Prajōtpatti, Vai- [śākha], śu. 5, Sunday.	Do.	States that Kumṇidēvarasa <i>alās</i> Dombā-Hegade of Viṭhala set up this [water-trough] for cows, to secure merit.
354	Hemmadi.—On a slab set up by the side of the central shrine in the Lakshminārāyanadēva temple in the village.	..	....	..	..	Do.	Seriously damaged. Seems to record some provision made for burning a perpetual lamp in the temple of Lakshminārāyanadēva and for supplying a flower-garland daily (to the deity).
355	On a slab lying in front of the same temple.	Vijaya-nagara.	Krishnarāja-Mahārāja	..	Śaka 14[4]9, Vyaya, Chaitra, śu. 1[3], [Monday].	Do.	Records a gift of the <i>śūka</i> amounting to 60 <i>varāṣas</i> per year, made by Yaśrāja-Oḍeya governing the Bārakūru-rāja under the orders of Liṅgarasa-Oḍeya to whom the king had given the territory, for the prosperity of the king, for offerings and perpetual lamp to the image of Rāmachandradēva worshipped by Vyāsa-tīrtha-Śrīpāda-Voḍeya.
356	On another slab set up in the same place.	Do.	Do.	..	Śaka 1441, Bahudhānya.	Do.	Damaged. Seems to record the <i>sarvamānya</i> gift of some taxes due from the village Hemmadi made by Vijayappa-Oḍeya under the orders of the king for worship and offerings in the temple of ..nāthadēva. Among others the figures of the <i>śaṅkha</i> and <i>chāmara</i> are carved at the top.
357	Kanyana.—On a slab set up in the Gubbukōne Gōpālākṛishṇa temple in the village.	Do.	Hariharaṛāja ..	..	Śaka 1306, Raktākshi, Jyēshṭha, śu. 2, Sunday.	Do.	Mentions Mahāpradhana Jakkarasa-Oḍeya as governing Bārakūru. Seems to record the grant of some privileges made by the <i>Jananis</i> of Rājādi-Bellatūru to the <i>Mahājagattu</i> .
358	On another slab set up in the same temple.	Do.	Praṇḍha Dēvarāja-Mahārāja.	..	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday.	Do.	Mentions Bhānappa-Oḍeya as governor of the Bārakūru-rāja. Records a <i>sarvamānya</i> grant, as <i>umbalā</i> , of the taxes due from the village Rājādi <i>alās</i> Kanyāna in Hāru-nādu made by the king on the occasion of his birthday anniversary to a certain Vallabhadēvarasa. The gift was made with the approval of some residents, the 12 <i>Jananis</i> and the 52 members of the <i>Jagat</i> (assembly) of the village.
359	On a third slab set up in the same temple.	Do.	Harihara-Mahārāja	..	Śaka 1320, Īśvara, Phālgunā, ba. 10, Saturday.	Do.	Records a sale of land to a certain Liṅgarasa by the 6 <i>Jananis</i> of the <i>nālkūru</i> of Rājādi-Kanyāna and by the 50 <i>Jagat</i> , subject to certain conditions.
360	On a slab set up in a field called the 'Mūrumuḍi-gadde' in the same village.	..	Vira-Kikkāyi-Tāyi	..	[Sarva]dhāri, Mithuna, Friday.	Do.	Damaged. The ruler receives the <i>birdas</i> : <i>Pāṇḍya-chakravarti</i> , <i>Arivāya-basava-śārikara</i> and <i>Rāyagajānkūśa</i> . Seems to register a gift of land made by the queen to a certain Anna-Hebāruva.
361	On a slab set up in another field called the <i>Dēvasa</i> in the same village.	Vijaya-nagara.	Virūpaksharāja-Mahārāja	..	Śaka 1398, Du[r]mukha, Bhādrapada, śu. 2, Wednesday.	Do.	Badly damaged. Seems to record some provision made by Mahāpradhana Viṭharasa-Oḍeya for worship and offerings in the temple of Mahādēva at Bas[rūru], while he was administering the Bārakūru-rāja under the orders of the king.

B.—Stone inscriptions copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
SOUTH KANARA DISTRICT — <i>cont.</i>						
COONDAPOOR TALUK—<i>cont.</i>						
362	Marvante. —On a slab set up in the Mahārājasvāmin (Vishnu) temple in the village.	..	....	..	Kannāḍa	Seriously damaged. Seems to record gift of paddy (to the temple).
363	Trasi. —On a slab with sculptures of human figures in four panels, set up by the roadside in the village.	..	....	Śaka 1468 (expired), Parābhava, Kārttika, ba. 1, [Chandra]vāra.	Do.	The inscription is engraved on belts below the panels. Damaged. States that this is the <i>Vīra(Vīra)-kalu</i> set up by a certain Basavaka-Nāyakiti (perhaps in memory of some deceased person killed in a fight). Mentions Honnādēvi-Amma of Hāduvaḷi.
UDUPI TALUK.						
364	Mattu. —On a slab set up in the Vishnumūrti temple in the village.	Vijaya-nagara.	....	Śaka 142[2], Siddhārthi, Kārttika, śu. 7.	Do.	Damaged. Seems to record the renovation of the temple of Kōṭināthadēva and a gift of land (for worship to the deity) by Basavarasa-Oḍeya, while he was governing the Tulu-rāja.
365	On another slab set up in the same temple.	..	....	..	Tulu(?)	Much damaged. Seems to record a gift of land.
366	Pangala. —On a slab set up near the Hejje-maṭha in the village.	Vijaya-nagara.	[Dēva]rāja-Mahārāja ..	Śaka 1350 (expired), [Plava]ṅga, Phālguna, śu. 1, Monday.	Kannāḍa	Do. Mentions a certain [Nāra]simha. Seems to record a gift of land.
367	Paduru. —On a slab set up in the Mahalingēśvara temple.	Ālupa	Pāṇḍyachakravartī Vīra-Pāṇḍyadēva-Ālpēndradēva.	..	Do.	Seriously damaged.
368	On another slab set up in the same temple.	Do.	Do.	[Lost]	Do.	Seems to record a gift of land.
369	Innanje. —On a stone set up at the right entrance into the Vishnumūrti temple in the village.	..	....	..	Tulu(?)	Seems to record some provision made for offerings and perpetual lamp (in the temple).
370	Bantakallu (near Sirva).—On a hero-stone set up in a grove by the roadside.	..	....	Śobhakṛit ..	Kannāḍa	States that this is the stone set up to record a compromise between Kunda-Heggaḍe and the Mūḍilapaksha including the five thousand followers. Mentions Pāṇḍyappa-Voḍeya of Karkala.
371	Sirva. —On a slab set up in the Vishnumūrti temple in the village.	..	....	Jupiter in Makara ..	Tulu(?)	Seems to record some agreement (<i>saṅkēta</i>).
372	Kunjuru (near Yellūru).—On a slab lying in the Durgā-Paramēśvari temple.	..	....	Jupiter in Mīna ..	Do. ..	Damaged.
373	On another slab in the same temple.	..	....	..	Kannāḍa	Damaged. Seems to record a gift of land.
374	Padebettu. —On a slab set up in a place called Dammarugude, about a mile to the north of the Subrahmaṇya temple in the village.	Ālupa	Vīra-[S5]yidēva-Ālpēndradēva.	Śaka 12[46, Rak-tākshi]...	Do.	Much damaged. Seems to record a gift of money income to the temple of [Kō]ṭisvara by the king. Mentions Mahāpradhāna So[va]ḷṇa-Senabōva and Singana-[Sā]hini. On the back of the slab is a much mutilated Kannāḍa record in Vijayanagara characters. It mentions a Voḍeya and some <i>mudalis</i> .

APPENDIX C.

Principal dates from Appendix B to the *Annual Report* for 1930-31,
calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
		CHOLA.
		<i>Madiraiakonḍa Parakēsarivarman.</i>
B	130	11th year, Kaṇṇi, Hasta, solar eclipse = A.D. 917, September 19, Friday ; ·13.
		<i>Rājakēsarivarman Kulōttuṅga-Chōḷadēva (I).</i>
"	46	42nd year, Makara, śu. 1, Uttirāḍam, Monday = A.D. 1112, January 1, Monday ; f.d.t. ·22 ; ·49.
		<i>Vikrama-Chōḷadēva.</i>
"	41	[1]3th year, Makara, śu. 6, Monday, Uttirattādi = A.D. 1131, January 5, Monday ; f.d.t. ·77 ; f.d.n. ·17.
"	47	1[1]th year, Paṅguṇi 5, Tuesday, śu. 7, Rōhiṇi = A.D. 1129, February 26, Tuesday ; f.d.t. ·35 ; ·86.
"	194	14th year, Mina, ba. 13, Wednesday, Śadaiyam = A.D. 1132, March 16, Wednesday ; f.d.t. ·34 ; ·62.
		<i>Rājakēsarivarman Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (II).</i>
"	61	7th year, Karkaṭaka, ba. 7, Monday, Aśvatī = A.D. 1140, July 8, Monday ; ·53 ; f.d.n. ·05.
		<i>Parakēsarivarman Tribhuvanachakravartin Rājarājadēva (II).</i>
"	55	7th year, Kumbha, ba. 6, Monday, Anisham = A.D. 1153, February 16, Monday ; ·22 ; ·95.
		<i>Rājakēsarivarman alias Tribhuvanachakravartin Rājādhirājadēva (II).</i>
"	69	5th year, Tulā, śu. 9, Monday, Avittam = A.D. 1167, October 23, Monday ; f.d.t. ·34 ; ·74.
		<i>Tribhuvanachakravartin Kulōttuṅga-Chōḷadēva (III)</i> or <i>Tribhuvanavīradēva.</i>
"	48	25th year, Mina, ba. 2, Saturday, Chittirai = A.D. 1203, March 1, Saturday ; ·64 ; f.d.n. ·12.
"	52	3[4]th year, Dhanu, śu. 13, Monday, Mṛigaśīrsha = A.D. 1211, December 19, Monday ; ·65 ; f.d.n. ·13.
"	72	39th year, Mithuna, ba. 15, Monday, Mṛigaśīrsha = A.D. 1217, June 5, Monday ; ·85 ; ·58.
		<i>Tribhuvanachakravartin Rājarājadēva (III).</i>
"	51	2nd year, Tulā, ba. 13, Friday, Uttiram = A.D. 1217, September 29, Friday ; f.d.t. ·34 ; f.d.n. ·45.
		<i>Tribhuvanachakravartin Rājēndra-Chōḷadēva (III).</i>
"	207	20th year, Makara, śu. 11, Saturday, Rōhiṇi = A.D. 1267, January 8, Saturday ; ·53 ; ·35.
		PANDYA.
		<i>Māṇavarman alias Kulaśēkharadēva.</i>
"	209	31st year, Mithuna, śu. 12, Wednesday, Anusham. Probably A.D. 1299, June 10, Wednesday. The nak. was Viśākhā (not Anusha), which commenced at ·51 on this day and ended at ·61 the next day.
		PALLAVA.
		<i>Peruñjiṅgadēva.</i>
"	53	3rd year, Rishabha, śu. 10, Tuesday, Hasta = A.D. 1244, May 17, Tuesday ; f.d.t. ·97 ; f.d.n. ·99.
"	54	22nd year, ba. 3, Thursday, Rōhiṇi = A.D. 1264, October 9, Thursday ; ·85 ; f.d.n. ·23. The month was Tulā.

C.—Principal dates from Appendix B to the *Annual Report* for 1930–31,
calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
KAKATIYA.		
<i>Mahāmaṇḍalēśvara Rudradēva-Mahārāja.</i>		
B	281	Śaka 1202, Vikrama, Āshāḍha, ba. 11, Monday = A.D. 1280, June 24, Monday; '45.
"	321	Śaka 1191, Śukla, Āśvayuja, śu. 15, Friday, lunar eclipse = A.D. 1269, October 11, Friday; '58. There was a lunar eclipse on this day.
"	324	Śaka 1189, Pra[bhava], Vaiśākha, śu. 13, Friday = A.D. 1267, April 8, Friday; '59.
<i>Pratāparudradēva-Mahārāja.</i>		
"	317	Śaka 1240, Kālayukti, Jyēshṭha, śu. [11], Thursday = A.D. 1318, May 11, Thursday; '71.
"	319	Śaka 1220, Viḷambi, Vaiśākha, śu. 15, Thursday, lunar eclipse. Probably A.D. 1299, April 16, Thursday; f.d.t. '00. Both the Śaka and the cyclic years are expired ones. In this year there was, however, no lunar eclipse in Vaiśākha, but there was one in Chaitra.
"	323	Piṅgaḷa, Chaitra, śu. 15, [Monday], lunar eclipse = A.D. 1317, March 28, Monday; '58; lunar eclipse.
ALUPA.		
<i>Baṅkidēva-Ālupēndradēva.</i>		
"	338	Śaka 1228, Viśvāvasu, Simha 18, Sunday = A.D. 1305, August 15, Sunday.
VIJAYANAGARA.		
<i>Dēvarāya-Mahārāya.</i>		
"	2	Śaka 1290 (mistake), Viśvāvasu, śu. 5, Monday In Dēvarāya's reign Viśvāvasu corresponded to Śaka 1347. In Viśvāvasu, śu. 5 was current on Monday, 17th September, A.D. 1425 and 14th January, A.D. 1426.
<i>Harihara-rāya.</i>		
"	357	Śaka 1306, Raktākshi, Jyēshṭha, śu. 2, Sunday = A.D. 1384, May 22, Sunday; '95.
"	359	Śaka 1320, Īśvara, Phālguna, ba. 10, Saturday = A.D. 1398, January 12, Saturday; f.d.t. '40. Phālguna is perhaps a mistake for Pausha. In case the expired year was meant, i.e., Bahudhānya, the corresponding English date would be A.D. 1399, March 1, Saturday; f.d.t. '92.
<i>Vīra-Bhūpati-Udaiyar.</i>		
"	111	Śaka 1336, Manmatha, Karkataka, śu. 7, Sunday, Śōdi Probably A.D. 1415, July 13, Saturday; '44; f.d.n. '45. The week-day seems to be wrongly cited as Sunday.
<i>Vijayarāya-Mahārāya.</i>		
"	110	Śaka 134[4], Śōbhakṛit, Karkataka, śu. 11, Monday, Mūla = A.D. 1423, July 19, Monday; '49; f.d.n. '46
"	116	Śaka 13**, [Kshaya], Karkataka, śu. [10, Monday] = A.D. 1446, July 4, Monday; '01.
<i>Dēvarāya-Mahārāya.</i>		
"	366	Śaka 1350 (expired), [Plava]ṅga, Phālguna, śu. 1, Monday = A.D. 1428, February 16, Monday; '50.
"	349	Śaka 1354 (expired), Paridhāvi, Kārttika, śu. 1, Sunday In the month of Kārttika, both ba. 1 and śu. 1 were current on a Saturday and not Sunday. The intended date was probably A.D. 1432, October 25, Saturday; '38.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31, calculated with the help of the *Indian Ephemeris*—cont.

Appen- dix.	Number of inscrip- tions.	Details of dates with their English equivalents and remarks.
<i>VIJAYANAGARA—cont.</i>		
<i>Dēvarāya-Mahārāya—cont.</i>		
B	344	Śaka 1353, Virōdhikrit, Mārgaśira, śu. 5, Sunday = A.D. 1431, November 11, Sunday; the tithi śu. 5 had however ended at ·31 the previous day.
"	346	Śaka 1364 (mistake for 1361 expired), Raudri, Āshādhā, śu. 1, Tuesday. The cyclic year Raudri was current in Śaka 1362 and the intended date was probably A.D. 1440, May 31, Tuesday; ·90.
<i>Praudha Dēvarāya-Mahārāya.</i>		
"	358	Śaka 1379, Dhātu, Māgha, śu. 5, Thursday If Dhātu be taken as expired, the equivalent date would be A.D. 1458, January 19; ·95.
<i>Virūpāksharāya-Mahārāya.</i>		
"	361	Śaka 1398, Du[rnukha], Bhādrapada, śu. 2, Wednesday = A.D. 1476, August 21, Wednesday; ·63.
<i>Krishṇadēva-Mahārāya.</i>		
"	3	Śaka 144[9*], Vyaya, dvādaśī, Tiruvādirai, Monday. In the cyclic year Vyaya (= A.D. 1526-27), dvādaśī and Tiruvādirai were concurrent in the month of Tai (i.e.), A.D. 1527, January 14, Monday; ·39; f.d.n. ·12.
"	62	Śaka 1447, Pārthiva, Tulā, śu. 12, Friday, Uttirattādi = A.D. 1525, October 27, Friday; f.d.t. ·03; ·62
"	355	Śaka 14[4]9, Vyaya, Chaitra, śu. 1[3], [Monday] = A.D. 1526, March 26, Monday; ·67.
<i>[Achyuta]dēva-Mahārāya.</i>		
"	70	Śaka 1452, Simha, śu. 7, Monday, Hasta. The details given are irregular. The date probably corresponded to A.D. 1530, August 29, Monday. The nakshatra was, however, Anurādhā.
<i>Mahāmaṇḍalēśvara Aḷiya Rāmappayadēva-Mahāārāsa.</i>		
"	348	Śaka 1484, Dundubhi, Vaiśākha, śu. 3, Monday = A.D. 1562, April 6, Monday.
<i>Veṅkaṭadēva-Mahārāya.</i>		
"	236	Śaka 1569, Plava (wrong), Mēsha, śu. 12, Uttiram. Śaka 1569 corresponded to the cyclic year Sarvajit and not Plava. In this year (= A.D. 1647) Mēsha, śu. 12 fell on April 6, Tuesday with nakshatra Uttiram. But we do not know of a Veṅkaṭa with this date. If the cyclic year be taken as correct, the Śaka year will be either 1523 or 1583, in both of which years there was a Veṅkaṭa. The details would then correspond to A.D. 1601, April 4, Saturday; ·25; ·97 and A.D. 1661, April 1, Monday; ·39; f.d.t. ·43.
MISCELLANEOUS.		
"	1	Śaka 140[9*], Plavaṅga, śu. 11, Saturday. In the absence of the month and the nakshatra the date cannot be verified; but in the year Plavaṅga, śu. 11 was current on Saturday on the follow- ing days :— 1. A.D. 1487, June 2, Saturday, ·06. 2. A.D. 1487, July 1, Saturday; f.d.t. ·57. 3. A.D. 1487, October 27, Saturday; f.d.t. ·39. 4. A.D. 1488, February 23, Saturday; ·56.
"	4	Śaka 1428, Kshaya, Tulā, śu. 3, Anīlam, Sunday = A.D. 1506, October 18, Sunday; f.d.t. ·38; ·78.
"	262	Śaka 1348, Parābhava, Mārgaśira, śu. 2, Friday = A.D. 1426, November 1, Friday; ·65.
"	263	Śaka 1326, Tāraṇa, Māgha, śu. 7, Wednesday = A.D. 1405, January 7, Wednesday; ·75.

C.—Principal dates from Appendix B to the *Annual Report* for 1930-31,
calculated with the help of the *Indian Ephemeris*—*cont.*

Appendix.	Number of inscriptions.	Details of dates with their English equivalents and remarks.
MISCELLANEOUS— <i>cont.</i>		
B	264	Śaka 1373, Prajāpati, Kārttika, śu. 11. Friday, Kshirābdhi-punyakāla = A.D. 1451, November 5, Friday; ·28.
„	265	Śaka 1345, Śōbhakṛit, Pushya, ba. 11, Tuesday, Makara-saṅkramaṇa = A.D. 1423, December 28, Tuesday; ·82. The cyclic year quoted, was an expired one.
„	266	Śaka 1327, Pārthiva, Vaiśākha, śu. 5, Friday = A.D. 1405, April 3, Friday; f.d.t. ·24.
„	268	Śaka 1352, Sādhāraṇa, Māgha, śu. 13, Thursday = A.D. 1431, January 25, Thursday; f.d.t. ·40.
„	269	Śaka 1352, Sādhāraṇa, Mārgaśira, śu. 15, Wednesday = A.D. 1430, November 29, Wednesday; f.d.t. ·06.
„	270	Śaka 1327, Āshāḍha, śu. 2, Sunday = A.D. 1405, June 28, Sunday; ·66. The month quoted must be Nija-Āshāḍha.
„	271	Śaka 1322, Vikrama, Mārgaśira, ba. 7, Wednesday = A.D. 1400, December 8, Wednesday; ·66.
„	272	Śaka 1323, Vṛisha, Mārgaśira, śu. 1. Sunday = A.D. 1401, November 6, Sunday; f.d.t. ·00.
„	273	Śaka 1566, Tāraṇa, Chaitra, ba. 7, Thursday = A.D. 1644, April 18, Thursday; f.d.t. ·15.
„	283	Śaka 15[55], Yuva (wrong), Māgha, ba. 14, Monday = A.D. 1633, January 28, Monday. The cyclic year was Śrimukha.
„	284	Śaka 1555, Sarvadhāri (wrong), Phālguna, śu. 15, Thursday = A.D. 1633, February 14, Thursday. The cyclic year was Āngiras.
„	287	Śaka 1198, . . . Bhādrapada, ba. 10, Friday = A.D. 1276, September 4, Friday; f.d.t. ·15. The cyclic year was Dhātu.
„	288	Śaka 1796, Bhāva, Chaitra, ba. 13, Tuesday = A.D. 1874, April 14, Tuesday; ·75.
„	291	Śaka 1440, Ba[hudhā]nya, Chaitra, ba. 30, [Friday] = A.D. 1518, April 9, Friday; f.d.t. ·05.
„	295	Śaka 1434, Āngira, Phālguna, ba. 11, Thursday = A.D. 1513, March 3, Thursday; ·42.
„	296	Śaka 1477, Bahudhānya (wrong), Vaiśākha, 11, Saturday. Śaka 1477 was Rākshasa and Bahudhānya was current in Śaka 1500. The date is irregular. In Śaka 1477 and 1500, Vaiśākha, 11 (was not) current on Saturday.
„	301	Śaka 1180, Kālayukti, Vaiśākha, śu. 15, Thursday = A.D. 1258, April 18, Thursday; f.d.t. ·46.
„	310	Śaka 1221, Vikāri, Bhādrapada, śu. 2, Friday = A.D. 1299, August 28, Friday; f.d.t. ·24.
„	311	Śaka 1257, Yuva, Kārttika, śu. 15, Wednesday = A.D. 1335, November 1, Wednesday; ·49.
„	312	Śaka 1221, [Vi]kāri, Nija-Āshāḍha, śu. 15, Tuesday, lunar eclipse. The date is irregular. In Vikāri, there was no Adhika-Āshāḍha nor was there a lunar eclipse in Āshāḍha.
„	314	Śaka 1166, Krōdhin, Kārttika, śu. 15, Monday = A.D. 1244, October 17, Monday; ·55.
„	316	Śaka 1025, Subhānu, Āshāḍha, śu. 1, Monday = A.D. 1103, June 8, Monday. The tithi was śu. 2 (not śu. 1) which ended at ·55 on that day.
„	322	Śaka 1188, Prabhava, Vaiśākha, śu. 13, Friday. The intended date is probably A.D. 1267, April 8, Friday; ·59.
„	334	Śaka 105[3], Sādhāraṇa, Phālguna, ba. 1, Saturday = A.D. 1131, February 14, Saturday; f.d.t. ·03.
„	336	Śaka 1450, Sarvadhāri, Vaiśākha, ba. 2, Tuesday = A.D. 1528, May 5, Tuesday; f.d.t. ·34.
„	341	Śaka 13[3]3, [Vikṛiti], Mīna 1[3], Monday = A.D. 1411, March 9, Monday.
„	352	Śaka 1358, Rākshasa, Mīna 17, Wednesday. Rākshasa, Mīna 17 was Monday (not Wednesday), 12th March, A.D. 1436.
„	353	Śaka 1493 (expired), Prajōtpatti, Vaiśākha, śu. 5, Sunday = A.D. 1571, April 29, Sunday; ·44.
„	363	Śaka 1468 (expired), Parābhava, Kārttika, ba. 1, [Chandra]vāra A.D. 1546, November 8, Monday; ·89.

APPENDIX D.

List of drawings prepared during the year 1930-31.

Number. *	Locality and district.	Description.	Scale.
224	Conjeeveram (Chingleput district).	Kailāsanātha temple—Mutilated painting in tempera colours of a torso on the wall in the third niche in the south corridor.	Actual size.
225	Do.	Do. —Mutilated painting in tempera colours of a head in the fifth niche in the same corridor.	Do.
226	Do.	Do. —Mutilated painting in tempera colours of a head in the seventh niche in the same corridor.	Do.
227	Do.	Do. —Mutilated painting in tempera colours of a <i>gandharva</i> in the first niche in the north corridor.	Do.
228	Do.	Do. —Mutilated painting in tempera colours of Sōmāskanda in the ninth niche in the same corridor.	Do.

* Continued from the list in the A.R. for 1920-21.

PART II.

During the year under review 117 villages in the Chingleput, Tanjore, Trichinopoly, Salem, West Godavari, Guntur and South Kanara districts were visited and impressions of four copperplate and 374 stone inscriptions were secured. Out of the total collection, 260 inscriptions are in Tamil, the rest in Telugu and Kannaḍa. The kings represented by these records belong to the dynasties that held sway in Southern India, such as the Pallava, the Pāṇḍya, the Chōla, the Vijayanagara, etc. Some of the important inscriptions in this collection are noticed here in detail.

PALLAVAS.

2. The inscriptions secured during the year in the Tanjore and Trichinopoly districts have a special value in establishing the fact that the early Pallava supremacy extended over the Chōla country.

Pallava supremacy over the Chōla country. Among the Pallavas, it is Simhavishṇu who first lays claim to the conquest of the Chōlas. The Kāśākūḍi plates of Nandivarman state that he (Simhavishṇu) vanquished the Malaya, Kaḷabhra, Mālava, Chōla and Pāṇḍya kings, and routed the proud Simhala as well as the Kēraḷas (*South-Indian Inscriptions*, Volume II, page 356, verse 20). Simhavishṇu's conquest of the Chōla country is more specifically described in the Vēlūrpālaiyam plates which state that he quickly seized the country of the Chōlas embellished by the daughter of Kavīra (i.e., the river Kāvērī) and ornamented by forests of paddy-fields and brilliant groves of areca-palms (*ibid.*, page 510, verse 10). That this was a real conquest is proved by the fact that Kañjanūr, one of the places in the Tanjore district visited during the year, is called Simhavishṇu-chaturvēdimaṅgalam in an inscription of Uttama-Chōla (?) (No. 265 of 1907). That Simhavishṇu's son and successor, Mahēndravarma, actually ruled over the Chōla country is evidenced not only by the existence of his inscriptions in the cave-temple at Trichinopoly, but also by the mention of Mahēndravarma-chaturvēdimaṅgalam in an inscription at Tirukkōḍikāval (No. 9) and by the name Mahēndramaṅgalam applied to Tirunārāyaṇapuram, a village in the Trichinopoly district (Nos. 241, 243 and 246). His son Narasimhavarman claims to have repeatedly defeated the Chōlas, the Kēraḷas, the Kaḷabhras and the Pāṇḍyas (*South-Indian Inscriptions*, Volume I, page 152). That his conquest of the Chōla country was not a mere boast is established by the mention of Naraśiṅgamaṅgalam in another inscription at Tirukkōḍikāval (No. 10). In fact one of Narasimhavarman's trusted generals, the Śaiva saint Śruttonḍa, hailed from Tiruchchaṅgāṭṭāṅḍi in the Tanjore district. Though the successors of Narasimhavarman were not as powerful as he was and the trouble caused by the Western Chālukyas resulted in the loss of a portion of the Pallava dominion in the north, yet their hold on the southern districts seems to have been maintained, as is evidenced by the existence of the inscriptions of Nandivarman and Dantivarman in the Tanjore and Trichinopoly districts. We have an inscription of Nandivarman from the Tanjore district in the present year's collection (No. 27).

The attempt made by the Pāṇḍyas in the beginning of the 9th century A.D. to extend their dominions in the north considerably weakened the position of the Pallavas in the Tanjore and Trichinopoly districts, which eventually passed into the hands of the Pāṇḍyas in the reign of Varaguṇa-Mahārāja. Accordingly, we find in the present year's collection some inscriptions of this Varaguṇa-Mahārāja in the Tanjore district (Nos. 26 and 160). Elsewhere I have shown that the Pallava king Nandivarman III held a subordinate position under this Pāṇḍya king (*Ep. Ind.*, Vol. XX, No. 3). But the Pāṇḍyas were not allowed to have an undisputed hold on these districts for a long time, in spite of the attempts made by Varaguṇa's successor Śrīmāra-Śrīvallabha and his sons Varaguṇa II and Vīranārāyaṇa-Śaḍaiyaṇ, who are said to have fought battles at Kumbakōṇam (*S.I.I.*, Vol. III, p. 461), Śrīpurambiyam (*S.I.I.*, Vol. II, p. 384), Iḍavai (No. 690 of 1905) and Vēmbil (*A.S.R.* for 1903-4, p. 275), all of which lie in the Tanjore district.

Nripatuṅga's inscriptions in the Tanjore and Trichinopoly districts discovered during the current year and the previous years, prove that he recovered the possession of these districts from the Pāṇḍyas. His Tiruvadi inscription (No. 360 of 1921) further points out that Varaguṇa II held a subordinate position under him. From No. 38 of the current year's collection it is learnt that his queen Vīramahādēviyār, who was not known to us before, performed the *hiranyagarbha* and *tulābhāra* ceremonies, probably at Tirukkōḍikā, and presented some portion of that wealth to the temple of Mahādēva in the village. To strengthen their position the Pallavas allied themselves with the Western Gaṅgas, and for a time it appeared as if they would be able to steer through the tide of the Pāṇḍya invasion, as indicated in the success of the combined forces against Varaguṇa II in the battle at Śrīpurambiyam (*S.I.I.*, Vol. II, p. 384). Their position was however weakened by the rise of the Chōlas under Parakēsarivarman Vijayālaya who, according to the Tiruvālaṅgāḍu plates, took possession of Tañchāpurī, i.e., captured Tanjore (*S.I.I.*, Vol. III, p. 418, v. 45). It would appear that some of the inscriptions of Parakēsarivarman in the current collection belong to Vijayālaya. His son Rājakēsarivarman Āditya I, according to the same document, defeated the Pallava king Aparājita (*ibid.* p. 419, v. 49), and one of the Tillaisthāṇam epigraphs states that he extended his territory into the Tonḍai-nāḍu, i.e., the ancient Pallava country (*ibid.* p. 221). In the present collection, there are a number of records of Rājakēsarivarman from the Tanjore district which could, on palæographical grounds, be assigned to Āditya I, thus showing the termination of the Pallava supremacy over the Chōla territory (see paragraph 4 *infra*).

3. Besides the inscriptions of Nripatuṅgavarman (No. 22) and Nandivarman (No. 27) noticed in the previous paragraph, there are three inscriptions of the later Pallava king Peruṅjiṅga (Nos. 53, 54 and 221) which were also secured during the year. One of them, No. 54, is of interest as it refers to the installation, by Kūttapperumāl of Gaṅgaikondaśōlapuram, of the image of Tirupperundurāi-Āḷudaiyār in the Śiva temple at Tirukkōḍikā, on receipt of an order from Dēvar-Svāmidēvar, probably Peruṅjiṅga himself. Tirupperundurāi-Āḷudaiyār herein referred to may be an image of the god at Āvudaiyār-kōyil in the Arantangi taluk, who is said to have given spiritual initiation to Saint Māṇikkavāchagar. The reference to the setting up of the image of this god as a *guru* at Tirukkōḍikā might be in commemoration of this episode in the saint's life.

CHOLAS.

4. Several inscriptions of Parakēsarivarman and Rājakēsarivarman were copied but they do not mention any distinguishing names. Out of these, Nos. 94, 102 and 105 of Rājakēsarivarman may be assigned to Āditya I on account of their decidedly early script with *pulli* marks used for basic consonants. No. 105 registers a gift to the temple of Tiruppūndurutti by the king's mistress (*bhōgiyār*) Naṅgai-Sāttaperumāṇār who, it may be noted, figures in a lithic record found in the neighbouring village of Tillaisthāṇam (No. 284 of 1911) engraved also in early characters with a free use of *pulli* marks. Two other inscriptions that could be assigned to Āditya I are Nos. 103 and 157, which mention a certain Guṇavaṇ Puttaṇ who is probably identical with Guṇavaṇ Puttaḍi figuring in No. 282 of 1911.

No. 123 dated in the fourth year of Rājakēsarivarman, mentions the donors Nakkaṇ Kavadiyakkaṇ and her sister Nakkaṇ Vichchiyakkaṇ. As these ladies also figure in a grant made in the 2[3]rd year of Parāntaka I (No. 122), the record may be attributed to Sundara-Chōla rather than to Āditya I; for if

Inscriptions assignable to Sundara-Chōla and Rājārāja I. be an almost improbable interval of 54 years between the two grants. Another inscription of Rājakēsarivarman without any distinguishing title in the

year's collection is No. 220 dated in the 8th year of reign. It is probably a record of Rājarāja I as indicated by the title Rājarāja borne by Araiyaṇ Tillaikkūttan who figures in it.

5. No. 80 dated in the 15th year of an unidentified Rājakēsarivarman is an interesting document. It states that a certain Nārāyaṇaṇ Mādhavaṇ, one of the brothers of Nārāyaṇaṇ Turutti and Nārāyaṇaṇ Nakkaṇ, who were evidently holders of temple lands, ran away without paying the fines imposed on him by the village assembly. Thereupon the two brothers Turutti and Nakkaṇ were forced to sell all their rights in the lands owned by them,

Wrongful sale of lands belonging to the brothers of a defaulter set aside.

including those acquired by the latter through purchase from the sureties of the defaulter. When a representation was made to the king (*Perumāṇaḍigal*) regarding the unjust nature of this transaction, a royal order was issued, evidently to put the two brothers in possession of their lands. Another record of a Rājakēsarivarman (No. 180) mentions the Chōla queen Vayiriyakkaṇ *alias* Tribhuvanamahādēviyār, who is stated to be the *māmiyār* (mother-in-law ?) of Kāḍupattigal, perhaps a Pallava chieftain.

6. The inscriptions belonging to Parakēsarivarman secured during the year range in date from the 2nd (Nos. 152 and 159) to the 33rd year (No. 182). The assignment of these to a particular king is difficult owing to the lack of internal evidence. Some of them may be of the time of Vijayālaya. Two records of Parakēsarivarman (Nos. 107 and 169) both dated in the 3rd

Mullūr-Naṅgai, mother-in-law of a Parakēsarivarman.

year, refer to Mullūr-Naṅgai, the mother of the Chōla queen, who also figures in two other records both dated in the 3rd year of a Parakēsarivarman copied from the neighbouring villages of Tillaisthāṇam and Tirupayaṇam (Nos. 45 and 125 of 1895).

7. In 34 inscriptions of this year's collection Parāntaka I figures with his distinguishing epithet 'Madiraikonḍa' and the three queens of the king, i.e.,

Parāntaka I.

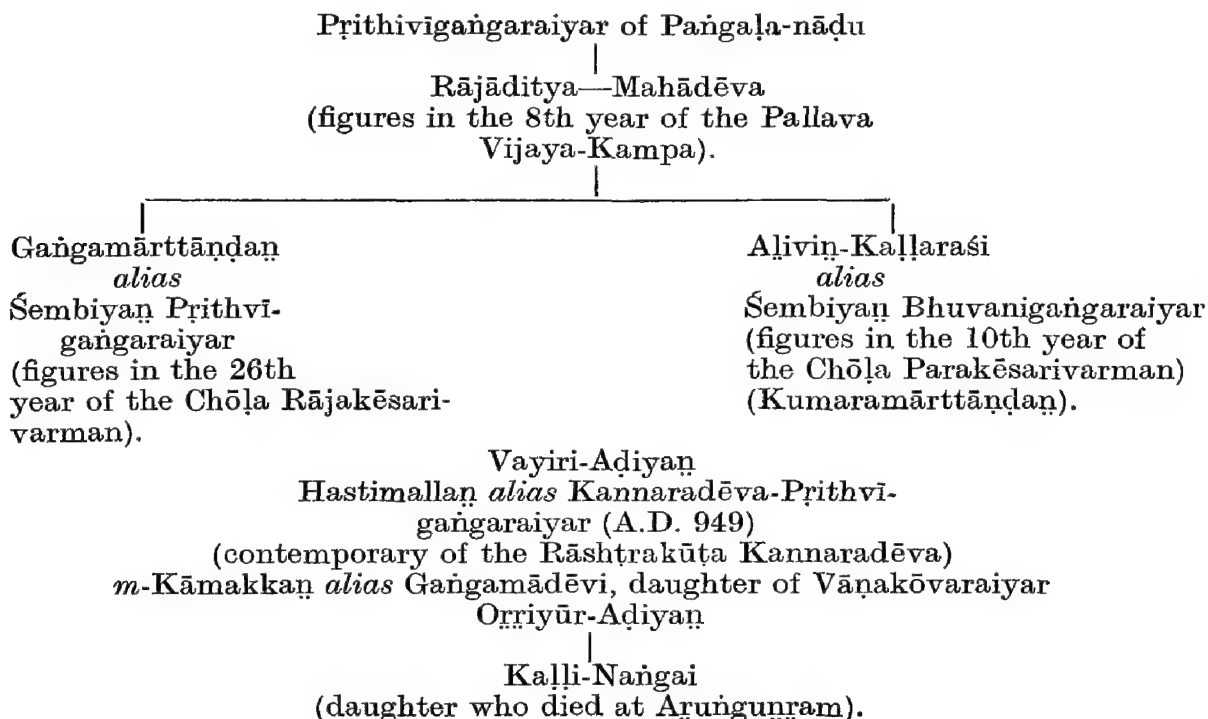
Sōlaśikhāmaṇiyār, the daughter of Naṅgūri-Naṅgai (No. 158), Trailōkyamahādēvī (No. 135) and Tribhuvanamahādēvī (No. 130) are also mentioned in them. One of these records, viz., No. 130, is dated in the 11th regnal year and is of interest as it furnishes astronomical details which work out correctly to A.D. 917, September 19, Friday. No. 141 is dated in the 41st year of a king whose name is lost. It refers to queen Trailōkyamahādēvī and possibly belongs to the reign of Parāntaka I. No. 135 gives the regnal year 4[6]. The highest regnal year furnished for the king in the stone inscriptions discovered so far is 46, as is learnt from a record found at Kaṇḍiyūr (No. 15 of 1895).

8. In the 9th century A.D., a branch of the Western Gaṅga family seems to have settled in a portion of the North Arcot district known as Paṅgaḷa-nāḍu. In the present collection a record (No. 177) of the 10th year of Parakēsarivarman, probably Parāntaka I, introduces a chief of this *nāḍu* named Aliviṇ Kallaraśi *alias* Śembiyaṇ Bhuvanigaṅgaraiyaṇ, son of Mahādēva [this name is not clear in the inscription—C.R.K.] and states that he made a gift for the maintenance of a lamp called 'Kumaramārttāṇḍaṇ'. From this it

Western Gaṅga chiefs of Paṅgaḷa-nāḍu.

is evident that 'Kumaramārttāṇḍaṇ' was his surname. [The chief named Gaṅgamārttāṇḍaṇ *alias* Śembiyaṇ-Prithvigaṅgaraiyar, figuring in a record of Rājakēsarivarman dated in the 26th year (No. 177 of 1928) and said to be a son of Mahādēva was probably a brother of this chief—Aliviṇ Kallaraśiyār *alias* Prithvigaṅgaraiyar, the son of Mahādēva, figuring in No. 139 of 1928 belonging to the 11th year of Parakēsarivarman, was evidently identical with Aliviṇ Kallaraśi of the present record—C.R.K.] If Mahādēva, could be identified with Rājāditya, also called Mahādēva, the son of Prithvigaṅgaraiyar, that figures in a record dated in the 8th year of Vijaya-Kampavarman, we get a regular succession of the chiefs of this family for three generations. A later

member of the same family was Hastimalla *alias* Kannaradēva-Prithivigaṅgaraiyar, the son of Vayiri-Adiyaṇ (*Ep. Ind.*, Vol. VII, p. 195). The pedigree of the chiefs may be given as follows:—



9. Of the inscriptions of Parakēsariyarman Uttama-Chōḷa, two deserve special mention. One of them (No. 36) dated in the 11th year, states that Parāntakaṇ-Mādēvaḍigaḷār *alias* Śembiyaṇ-Mādēviyār, the daughter of Maḷa-

Preservation of lithic records ordered by the Chōḷa queen Śembiyaṇ-Mādēvi in the 10th century A.D.

varaiyar and the mother of Uttama-Chōḷa, ordered the demolition of the *śrīkōyil* at Tirukkōdikā which was built of bricks and the reconstruction

of its *śrīvimāna* with stone. In so doing, she caused to be collected all the inscribed stones that lay scattered about and the inscriptions contained in them to be re-engraved on the walls of the newly built temple. The benefactions of this royal lady to many a Śiṣya temple in the Tanjore and South Arcot districts are well known, and the interest evinced by her in the preservation of ancient lithic records, as evidenced in the present instance, deserves notice. The inscriptions thus preserved number as many as 26, and they belong to the later Pallava, and early Pāṇḍya and Chōḷa kings. The other record (No. 193) also dated in the 11th year of a Parakēsari-varman probably Uttama-Chōḷa, refers to a gift made by the Milāḍu chief Siddhavaḍattaḍigaḷ and his wife Chēḍi-Mahā-

Milāḍu chief Siddhavaḍattaḍigaḷ, a contemporary of Uttama-Chōḷa and Kannaradēva.

dēviyār. Siddhavaḍattaḍigaḷ mentioned here may, in all probability, be identical with the one of that name

who figures in an inscription of the 17th year of Kannaradēva, where he is said to have borne the name Narasimhavarman (*Ep. Ind.*, Vol. VII, p. 135).

10. Among the records belonging to Rājakēsari-varman Rājarāja I, No. 237 which is lying in the Kailāsanātha temple at Conjeeveram is of considerable importance.¹ It is a long inscription and is written in Sanskrit. The late Dr. Hultsch briefly noticed it in *South-Indian Inscriptions*, Volume I. I examined carefully all its fragments and putting them together found it possible not only to read the date fully but to identify the king Bhīma mentioned in it. The

Conjeeveram inscription of Rājarāja I.

date as now read is *Śaka-nṛipa-nava-śata-saṅkhyā-vi. . . shu yātēshu*

tribhir=adhikēshu chaturtha, etc.'. Supplying the missing words '*vimsāti varshē*', of which only the initial letter *vi* is now preserved, we get Śaka 923 (expired) as the year intended. This date clearly falls in the reign of Rājarāja I of whose name the letters 'Kō Rā' are preserved in the record, the remaining

¹ The inscription has since been published in *Epi. Ind.* Volume XXI—page 29.

syllables 'jarāja' being lost. The record gives the genealogy of the Eastern Chālukyas. Among the kings it speaks of occur the names of Vijayāditya-Guṇagāṅka, Chālukya-Bhīma I, Kollavigaṇḍa, Chālukya-Bhīma II and Dānārṇava-Nṛipakāma. The inscription would show that Rājarāja I captured a powerful chief named Bhīma and that Dānārṇava-Nṛipakāma despatched Kāmārṇava to heaven. It also gives the following among the *birudas* of this Bhīma, viz :—

Saṅgrāma-Vijaya, Arasarābharāṇa, Sukavichintāmaṇi, Kirti-Dilīpa, Saty-āvatāra, Samaraikavīra, [Cha]lāraṅgamalla, Paragaṇḍarākshasa, Dīna-kalpa-druma, Bhūpāla-Mēru, Achalitavīrya, Vikrama-Dhanañjaya, Saujanyaadhavaḷa, Duṣṭakālānala, Asahāyavikrama, Bhuvanaikadīpaka, Āchāra-Bhagīratha, Kārmuka-Rāma, Atithāditya, Apurāṇa-Dadhīchi, Vanitābhirāma, Abhinavāntaka, Sūryakulavāsa, Rāja-Makaradhvaḷa, Budhajanaupāra, Vikrānta-Chakrāyudha, Samastarājāgrēya, Kuntalasāhasa, (Goṇḍalasāhasa ?), Mānasam-pūrṇa, Chalarāṅga-Rāma, Raṇāṅgamṛigēndra, Vīra-Narasimha, Karikāla-Chōḷa, Arirājabhīshaṇa, Tyāgamahārṇava and Naralōka-Rudra.

From the fact that the chief calls himself Karikāla-Chōḷa and claims descent from the Solar dynasty (Sūryakulavāsa), it may be inferred that he was of Telugu-Chōḷa origin and that he had possession of the Eastern Chālukya territory during the period of confusion following the reign of Dānārṇava. [The next inscription (No. 238) is in the same characters as this and mentions Chōḷa-Bhīma and an enemy of the Vaidumba. This is evidently part of No. 237 and the name Chōḷa-Bhīma clearly establishes that Bhīma was a Chōḷa.—C.R.K.]

Rājarāja I, according to his inscriptions now known to us, conquered Vēṅgī about 999 and Kaliṅga about 1000 A.D. The Tiruvālaṅgāḍu Plates would show that he defeated an Āndhra king called Bhīma. It has been supposed that he may be identical with the Eastern Chālukya king Vimalāditya who bore the surname Mummaḍi-Bhīma and Birudaṅka-Bhīma (*A. R.* for 1906, p. 50). But this surmise seems unlikely for his dates do not go so far back as A.D. 999–1000. Here it may be noted that the so-called interregnum in the Vēṅgī country had just then come to an end and that no Chōḷa king prior to the time of Rājarāja I had anything to do with the political situation in the Vēṅgī or Kaliṅga countries. Among the Eastern Chālukyas, there was no king of the name Bhīma after Dānārṇava (A.D. 970–73), whom Rājarāja I could have defeated in 1000 A.D. The present inscription clears the point by revealing the name of a chief named Bhīma who was apparently of Telugu-Chōḷa origin, and by stating that he was captured by Rājarāja I. Evidently

Bhīma captured by Rājarāja I, probably a Telugu-Chōḷa chief.

he should have got possession of a part of the Eastern Chālukya dominions in the confusion caused by the deposition of Dānārṇava.

The second point of interest in the inscription is contained in the statement that Dānārṇava defeated king Kāmārṇava, who could be no other than the Eastern Gaṅga king Kāmārṇava IV, the father of Vajrahasta IV. In this connection it may be said that the Vēṅgī and Kaliṅga countries were at feud with each other for some generations prior to the time of Dānārṇava. Guṇaga Vijayāditya III (A.D. 844–88) claims to have conquered the Gaṅgas and to have received a tribute of elephants from the king of Kaliṅga (*Ep. Ind.*, Vol. IV, p. 226). In A.D. 918 Kollavigaṇḍa-Vijayāditya IV also claims to have conquered the rulers of Kaliṅga and to have ruled over the forests of Trikaliṅga (*Ind. Ant.*, Vol. XX, p. 104). Vikramāditya II (A.D. 925) is said to have held sway over the countries of Vēṅgī and Trikaliṅga (*ibid.*, p. 269). The fact

Feud between the Eastern Chālukyas and the Eastern Gaṅgas, the real cause of the interregnum in Vēṅgī.

revealed in the Conjeeveram fragments that Dānārṇava-Nṛipakāma despatched to heaven Kāmārṇava, besides being new to history furnishes a

further link in the chain of the feud between the Eastern Chālukyas of Vēṅgī and the Eastern Gaṅgas of Kaliṅgadēśa. It is not unlikely that this last aggression of the Eastern Chālukyas was followed by a counter-invasion by the

Kaliṅgas resulting in the deposition of Dānārṇava, which left the Vēṅgi country without a lord. Here perhaps is the real cause of the so-called inter-regnum in the Vēṅgi country. And it will not be wrong to suppose that Dānārṇava continued to live after his deposition, for a copper-plate record attributes a reign of 30 years to him (*Ind. Ant.*, Vol. XX, p. 272)

11. Of the other records of Rājarāja, No. 78 from Tiruppūndurutti dated in his 24th year commences with the words *tirumagalpōla* etc., and refers to a certain Kūttan Madhurāntakan as belonging to the *Tailakulakāla-teriṅja-parivāram*. The title 'Tailakulakāla' occurring in this inscription has already been explained as a surname of Rājarāja in the *Annual Report* for 1929-30.

12. There are only 7 records belonging to Rājendra-Chōla I. No. 240 the date of which is lost mentions that an officer of the king named Śiriṅār-Kilavar audited certain accounts of the 'Periya-tirukkarrāli', i.e., the Rājasimhēśvara temple at Kāñchīpuram, while he was camping in the college

Rājendra-Chōla I.

(*śurrukkallūri*) to the east of the Tiruvaṇukkavāśal in the temple (*kōyil*)

at Kāñchīpuram. That Conjeeveram was noted as a great seat of learning in early days is known from many sources. It was to this place that the early Kadamba king Mayūraśarman went to study the ancient sacred lore (*Ep. Ind.*,

Reference to a College near the temple at Kāñchīpuram.

Vol. VIII, p. 34). Hiuen Tsiang, the Chinese pilgrim who was at Kāñchīpuram in the middle of the 7th

century, has testified to the fact that the people of that place were highly esteemed for learning. It had a *ghatikā*, i.e., 'an academy, an establishment for learned men' (*ibid.*, p. 26). This word is similar in sense to a '*kallūri*'. In an Ukkal inscription (*S.I.I.*, Vol. III, page 15 f), a similar institution is said to have been situated to the south of the painted hall at the hippodrome gate in Tanjore, the latter being different from the painted walls recently brought to notice in the inner circuit contiguous to the central shrine in the Brīhadīśvara temple at the same place. Nos. 231 and 232 are in Tamil verse and refer to the founding of a Brahman colony called Vānamaṅgai or Vānavaṇmādēvi, probably identical with the village Agaram in the Chingleput taluk where these inscriptions are found, and to the erection of a temple in stone to god Tirukkayilāyar. It is not known who Vānavaṇmādēvi was, in whose

Foundation of a village called Vānavaṇmādēvi in his time.

honour this village was founded in the 8th year of the king. Rājendra-Chōla is described as Śeṅgōl-Vaḷavaṇ,

Ponṇi-nāḍaṇ and Pūmpugār-ttalaivaṇ and is also stated to have installed the fierce tiger (-mark) on the summit of Mēru. This last act may be only a generalized statement of the achievement usually attributed to the early Chōla sovereigns.

At Tiruppūndurutti many fragmentary records, apparently belonging to one long inscription (No. 120), were copied from stones built into the first *gōpura* of the Pushpavanēśvara temple. They contain portions of the historical introduction of Rājendra-Chōla I and record details relating to the scale of offerings to be provided for in the temple and the ornaments presented to the god and goddess by the king. In one of these fragments, reference is made to certain divisions of the *Kaikkōlas* named Pārthivaśēkhara-terinda-Kaikkōlar, Gaṇḍarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar. Mention is also made

Three regiments of his army. /

of the defeat of Vīra-Pāṇḍya and of the return of the Chōla king to Tanjore,

after this event. As the inscription is mutilated at this place no further details are available. The defeat of Vīra-Pāṇḍya here referred to, may be the one claimed by Rājādhirāja I in some of his records along with the conquest of Śēralaṇ-Śālai, Ceylon, etc., which he must have accomplished during the reign

Conquest of Vīra-Pāṇḍya referred to.

of his father Rājendra-Chōla I. It has been shewn by Mr. Venkayya

(*S.I.I.*, Vol. II, introduction, p. 8f) that Rājarāja I formed and had at his command a great army consisting of several regiments of soldiers, cavalry,

archers, etc., and a fairly exhaustive list of them has been made out from the Tanjore inscriptions. The three regiments, viz., Pārthivaśēkhara-terinda-Kaikkōlar, Gaṇḍarāditta-terinda-Kaikkōlar and Parāntaka-terinda-Kaikkōlar mentioned above, have also to be considered as having formed part of the same army.

Another fragment mentions a donation of land made to a *Savarṇa* named Nāraṇaṇ-Bhaṭṭādittan for the reading of “*Śrī-Rājarāja-vijayam*”. This must have been a work composed probably during the time of Rājarāja I in glorification of his military achievements, and was evidently different from the *Rājarājēśvara-nāṭakam*, which is said to have been staged in the Tanjore temple (*S.I.I.*, Vol. II, p. 306). It is not known if the former was in Sanskrit or in Tamil. Neither of these works has yet been traced.

13. Of the inscriptions of Kulōttuṅga I, the only one of some interest is No. 46 from Tirukkōḍikāval which mentions as donor a certain Vaḍuganāthan *alias* Valavasundara-Mūvēndavēlaṇ, a resident of Tenṇalai in Muttūr-kūṛram in Rājarāja-Pāṇḍinādu. He is called a ‘*Maṇigrāmaṇ*’ presumably because he was a member of the Maṇigrāma-guild. No. 40 from the same village can be assigned to this king, owing to the high regnal year 48 in which it is dated.

14. The next important Chōla record is No. 71 which was copied at Pandanallūr and is dated in the ninth year of Vikrama-Chōladēva. We learn from it that a grant made in the 11th year of Rājarājadēva I (A.D. 996) by Parāntakan-Māḍēvadigaḷ *alias* Śembiyaṇ-Mahādēviyār, the mother of Uttama-Chōla, had been left in charge of a certain Vikramādittan Āchchan *alias* Rājarāja-Nāḍagappērayaṇ who was a *nibandhakāra* of the temple. At that time it was stipulated that Vikramādittan Āchchan should supply to the temple a specified quantity of ghee every day during his lifetime, and after him, persons inheriting his property should do so. Vikramādittan had two sons named Śingappirāṇ and Rājēndraśōlaṇ, but both of them died without children. Thereupon king Kulōttuṅga-Chōla ordered that the property might go to their

Rights (?) of a *marumagaṇ* to property. *marumagaṇ* (sister's son) Araiyaṇ Uyyaniṇṇāḍuvāṇ *alias* Rājāśraya-Nṛit-tappērayaṇ. Thus it looks probable that in those days the claims of the *marumagaṇ* to the property of a family were recognized in the absence of descendants in the male line. But this cannot be said with any certainty since the record under review tells us that Araiyaṇ Uyyaniṇṇāḍuvāṇ purchased the property after 30 years from the widow of Rājēndra-śōlaṇ (i.e., his uncle). As the inscription is incomplete more details about the transaction are not available. From No. 49 we learn that the shrine of Chāṇḍēśvara in the temple at Tirukkōḍikā was called Tyāgasamudram. It must, therefore, have been erected by Vikrama-Chōla who had that title. Further, this king appears to have made some structural additions to the temple, as evidenced by a short inscription on the first *prākāra* wall (No. 56) which reads “*Vikramaśōlaṇ-tirumāligai.*”

15. Of the records of Kulōttuṅga-Chōla III making mention of his capture of Madura, Ḽam, Karuvūr and the crowned head of the Pāṇḍya, No. 48 from Tirukkōḍikāval dated in the 25th year is specially interesting. In order to make the temple lands inalienable, the inscription gives a list of lands granted to the temple for various purposes and states that these lands, as well as those that might be assigned after the 24th year, should not be sold as *Chāṇḍēśvara-vilai* (i.e. by the temple) even in cases of failure of crops due to drought or floods, or for the purpose of securing funds to execute repairs to the temple. The record further stipulates that the claims of such of the persons as might acquire temple lands by forcible methods will not be recognized, and that they shall not only lose their possessions but shall also be considered sinners against

king and god. No. 45 from the same village which is dated in the reign of a Kulōttuṅga-Chōla without any distinguishing title, may be attributed to Kulōttuṅga III, because

Some transactions connected with temple lands
Pallavarājan, who appears in his time (*A.R.* for 1909, p. 98) also figures in this record. This inscription states that an encroachment was made on some temple lands and a channel dug therein. When the fact was represented to the king the channel was ordered to be filled up and the land restored to the temple. This action is said to have been taken at the instance of Pallavarājar, evidently an officer under the king.

The record of Tribhuvanachakravartin Kōnērimēlkoṇḍāṇ without the mention of any specific king (No. 206) from Tiruchchatturai may be assigned to Kulōttuṅga-Chōla III, because this document is signed by his secretary Rājā-nārāyaṇa-Mūvēndavēlāṇ. From the present record, it is clear that the endowments made for service in temples even though they could be alienated by sale, carried with them the same conditions of the original grant, and that in some cases the daughters of persons doing the *naṭṭuvam* service in temples were also married. This inscription states that a certain Kulōttuṅgaśōla-Nṛittappēraiyaṇ purchased a *naṭṭuva-kāṇi* and gave it as *strīdhana* to his daughter, and as such, her husband had the right of doing the service in the temple like the other *padiyilār* and of receiving the privileges of this class. From a record of Kulōttuṅga-Chōla without any distinguishing epithets (No. 201), we learn that the village Āyirattali (i.e., Niyamam in the Tanjore district) was called Āhavamallakulakālapuram. This appellation was evidently given to the village to commemorate the victory of the Chōla kings over the descendants of the Western Chālukya king Āhavamalla Taila II, and place-names such as Jayasimhakuḷakāla-perunderu (No. 136 of 1912), Jayaśiṅga-kulakāla-vaḷanāḍu (No. 116 of Pudukkottai inscriptions), Iraṭṭapādikōṇḍa-śōla-vaḷanāḍu (*ibid.* No. 125), and Satyāśrayakuḷakāla-chaturvēdimāṅgalam (No. 280 of 1910), recalling the victory over the Western Chālukyas, are found in the Chōla country.

16. There are two inscriptions in this year's collection copied from Tiruchchatturai which are worthy of notice. One of these (No. 207) begins with quoting the 10th regnal year of the Hoysala king Rāmanāthadēva though

Joint inscriptions of Rājēndra-Chōla III and Hoysala Rāmanāthadēva.
it registers a grant made in the 20th year of the reign of Rājēndra-Chōla III. In the other (No. 208), the position becomes reversed, i.e., the 25th year of Rājēndra-Chōla III is cited first and a grant made in the 15th year of the reign of Rāmanāthadēva is recorded afterwards. These inscriptions seem to point out that the joint rule of both the Chōla and the Hoysala sovereigns was recognized in this tract of territory at this period.

PANDYAS.

17. The Pāṇḍya inscriptions are very few in this year's collection. Five of these belong to Māraṇjaḍaiyaṇ, probably identical with Varaguṇa-Mahārāja. From No. 26 we learn that a single assembly functioned for several villages, Mahēndra-Kōṭṭūr being the principal one, Kañjanūr and other villages being included in it. No. 37 is specifically

Māraṇjaḍaiyaṇ.
stated to be a copy of an old document, evidently of the time of Varaguṇa-Mahārāja, whose gift to the shrines of Śrī, Sarasvatī and Gaṇapati, it registers. Though the king's name in No. 160 is lost, it could be assigned to the same king from the fact that the gift registered in it is stated to have been made by Pāṇḍya-Mahārāja Varaguṇa-Mahārāja. The existence of these records in the Chōla country proving an interruption in the Pallava supremacy over that tract has already been noticed.

Of the later Pāṇḍyas we have only 3 records, of which two (Nos. 248 and 113) belong to Jaṭavarman Sundara-Pāṇḍya, whose identity with any of the four kings of that name cannot be affirmed from internal evidence. The third (No. 209) belongs to the reign of

Jaṭavarman Sundara-Pāṇḍya and Māra-varman Kulasēkhara.

Māra-varman Tribhuvanachakravartin Kulaśēkhara and furnishes details of date which work out for the first king of that name, whose date of accession was A.D. 1268.

KAKATĪYAS.

18. The Kākātīya inscriptions secured during the year are not of much importance. A few of these mention some new persons. No. 306, the date of which is lost, states that Nāmadēva-Paṇḍita was an officer under Gaṇḍapeṇḍāra-Gaṅgaya-Sāhiṇi who was governing the country between Pānuṅgallu and

Gaṇapati and his subordinates.

Mārjavāḍa, when king Gaṇapati was ruling from his capital Ōruṅgallu. It

refers to the construction by Nāmadēva-Paṇḍita of the temple of Vaṅkēśvara-dēva at Durgi, so named after the chief's father, and states that he had received the *birudas* 'Mūsurāya-Jagadāla' and 'Chhalamarttigandā' from the king. No. 314 dated in Śaka 1166, Krōdhi, introduces the chief Gaṇḍapeṇḍāra Ambayyadēva with the titles *Ativishama-hayārūḍha prauḍharēkhā-Rēvanta*, *Dāmōdara-sainya-diśāpaṭṭa*, *Maṇḍalika-brahmarākshasa* and 'a dependant of the glorious feet of (king) Gaṇapatidēva', and registers the gift of the taxes accruing from Sattrasāla to the temple in that village. As his inscriptions

copied in previous years range in date

Ambadēva, first a subordinate and then an independent king.

from Śaka 1194 to Śaka 1213 the present inscription is of importance as it

proves that his service under the king began so early as Śaka 1166 and that he held official power for 46 years. Of great interest is No. 289 which, being dated in the 63rd year of the reign of king Gaṇapati, furnishes the last year of his rule. In this year queen Rudrāmbā must have ascended the throne, for we have actually a lithic record of her reign at Malkāpuram dated in Śaka 1183 (No. 94 of 1917).

The earliest inscription of Rudrāmbā in the year's collection is No. 321.

Rudradēva.

It is dated in Śaka 1191, and registers a gift made for the merit of the

Kākātīya sovereign by the *Mahāpradhāni* Poṅkala Mallaya-Pregāḍa. The name of this officer is not known to us hitherto. The same inscription registers another gift by a servant of Tripurārīdēva, who, as an officer of Rudradēva figures in other records. No. 324 states that Jannigadēva was the minister of the sovereign and that Dēvapārāja was Janniga's *pradhāni*. To the same reign belongs No. 332 which registers a gift by the queen's minister referred to above, who is stated to have been governing the territory from Pānuṅgallu to Mārjavāḍi.

No. 312 dated in Śaka 1221 which falls in the reign of Pratāparudra speaks

Pratāparudra and his subordinate Māchaya.

of a certain Vishṇuvardhana-Chakravartin and a Rudradēva making a

grant for the merit, evidently of their parents, Sarvalōkāśraya....Vallabha-chakravarti and Bāchadēvi. The grant is said to have been made after petitioning Māchaya, who is perhaps identical with the cavalry officer of that name in the service of Pratāparudra. This officer figures also in No. 319.

OTHER TELUGU CHIEFS.

19. When the power of the Eastern Chālukyas had waned and the hold of the Chālukya-Chōla sovereigns over Vēṅgī had become loose, that country was left in charge of viceroys. At this time there sprang up many petty families claiming descent from the Eastern Chālukyas. There were besides other chieftains ruling over parts of the Telugu country. The extent of their territory and power remains yet to be ascertained. In the present year's collection, No. 275 from Telikicherla belongs to one such family. It states that in the family of the sage Gautama was born the minister Bolla who was in enjoyment of the village of Kārambichchēḍu. He had for his wives Eṛakāmbā and

Nāgāmbā and his son was Sōmana.

The ancestry of Nārāyaṇa, the minister of Manma-Goṅka.

Sōmana married Nuṅgamāmbikā and had four sons Bolla, Goṅka, Nārāyaṇa

and Ayyana. Of these Nārāyaṇa was the minister of Manma-Goṅka, the son

of Ayyappadēva and grandson of Goṅka. He is said to have built at Teliki-cheruvu a temple of Śiva called Nārāyaṇēśa, with a *gōpura*, *maṇḍapa* and *prākāra* and to have presented to it a golden pinnacle and some lands for

His acts of piety.

conducting worship and other services in order that he might obtain progeny, wealth and longevity. The inscription is dated in Śaka 1152 (= A.D. 1230), but as the characteristic titles of the Velanāḍu chiefs have not been given to Manma-Goṅka under whom Nārāyaṇa served as minister, it is not possible to identify the king definitely with the Velanāḍu chief of that name. No. 276 is dated in Śaka 1157 and registers a further gift of cows and land by the minister Nārāyaṇa to the same temple for the maintenance of a perpetual lamp.

In another temple in the same village there is a record (No. 280) of Ayyapa-dēva, the father of Manma-Goṅka. It is, as might be expected, dated some

Ayyapadēva, father of Manma-Goṅka.

years earlier, i.e., in Śaka 1115 and registers the grant of the whole village

of Baḍiselapūṇḍi to the temple of Mallēśvara.

20. In his *Annual Report* for 1917, part II, paragraph 28, the late Mr. H. Krishna Sastri has noticed a number of inscriptions which mention some members belonging to the Mandadi family and has shown that they were the hereditary subordinates of the Velanāḍu chiefs. Some of these chiefs call themselves the lords of Sirivrōlu, Tanarumbariti or of the Giripaśchima district. No. 316 of the present year's collection, which is dated in Śaka 1025, introduces another member of the same family called Mandadi Rēvi-Nāyaka of Māraṭ[la]-*gōtra* with a string of attributes, such as *Māhishmatī-dēśarattadi*, *Haihayarājya-pratishṭhāchārya*, *Mallavrōlu-puravarādhīśvara*, *Śrīkākolani-Kēśavadēva-divyaśrīpāda-*

Mandadi Rēvi-Nāyaka, a subordinate of Dōraya-Bēta.

padmārādhaka, and states that he consecrated the images of Bijjēśvara, Mugdhēśvara, Rēvēśvara and the attendant deities at Satrasāla and provided for their worship and offerings, making a certain Īśānaśakti-Paṇḍita, the *adhipati* of the gift. With the favour of Bēta-Bhūpāla, the chief is said to have made grants to the temples which he had consecrated. From the fact that Rēvi-Nāyaka is called 'Māhishmatīdēśarattadi' and 'Haihayarājya-pratishṭhāchārya', it might be said that he was an officer, perhaps a minister, of a Haihaya king and that Bēta, by whose favour he granted lands to the temples, might be a chief claiming Haihaya ancestry. From a record at Gurizāla in the Palnad taluk (No. 596 of 1909), we know that the Western Chālukya king Bhūlōkamalla had a Haihaya subordinate named Bēta in Śaka 1051, Saumya (A.D. 1129-30) (Ep. Rep. 1910, p. 107). Since the present inscription comes from the same taluk and is dated in Śaka 1025, which is not far removed from the other, it may be said that both refer to one chief. The fact that Bēta is called in No. 316 as Dōraya-Bēta leads us to presume that he was a descendant of a certain Dōra. To the family of Dōra belonged Ātyamadēva and his son Baṇṭabhūpati according to No. 296 of 1893 dated in Śaka 1065 (*S.I.I.*, Vol. IV, No. 1167), where Baṇṭa is described as being powerful in protecting the Chālukya territory.

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VIJAYANAGARA KINGS.

21. Of the Vijayanagara records in the current year's collection three belong to the reign of king Harihara II, the earliest of them No. 230 from

Harihara II.

Māṇāmadi in the Chingleput district being dated in Siddhārthi, which

corresponds to Śaka 1302. No. 357 from Kanyāna in the South Kanara district dated in Śaka 1306 mentions his viceroy *Mahāpradhāna* Jakkarasa-Oḍeya as governing Bārakūru-rājya. From this and No. 359 dated in Śaka 1320 from the same village, we learn of the existence of two bodies of persons called the *Jananis* and the *Mahājagat*, who seem to have had a share in the administration of the village.

22. Harihara's son Viruppana is represented by a single inscription from Tiruchchatturai (No. 205) dated in the cyclic year Kshaya (= Śaka 1309). It makes mention of a certain chief of the Pūṇḍi Ēnādimāṅgala-Mudalis called Maṇḍalapuruṣa *alias* Vīra-Gaṅgadēva, who receives the *birudas* such as 'Dushtasāmantanishṭūraṇ, Palavirudar-paramēśvaraṇ', etc.

Virūpāksha I.

the Pūṇḍi Ēnādimāṅgala-Mudalis

23. A Tamil record from the Salem district (No. 2) is dated in Śaka 1290, Viśvāvasu. The Śaka year which corresponded to Viśvāvasu was, however, 1287. It purports to belong to the reign of Dēvarāya and mentions a *Mahā-nāyaṅkara* by name Vāsudēva-Nāyaka, who bore the *birudas* 'Basava-śaṅkara' and 'Gutti-antyambaragaṇḍa.' As we know of no Dēvarāya at this time, the genuineness of the record is not above question. Dēvarāya II is represented by 6 inscriptions ranging between Śaka 1350 and 1365. No. 344

Dēvarāya II.

from Puttūru dated in Śaka 1353 refers to Anṇappa, son of Dēvarāja, as

governing the Maṅgalūru-rājya under the orders of the *Pradhāna* Hariyappa-Daṇṇāyaka. Mention is made of a local chief called [Pāḍya]ppa-Arasa *alias* Baṅga who is stated to have ruled over the country round about Puttūru. It is recorded in the inscription that on the occasion of a visit to this place of the teacher Kriyāśaktidēva, a gift was made to the temple of Mahādēva for worship and offerings. This Kriyāśakti is evidently different from his namesake who was the spiritual preceptor of Mādhavamāntrin and also of Harihara II (*A.S.R.* for 1907-8, p. 242). It is apparently Anṇappa's father Dēvarāja-Oḍeya, who figures in another inscription of the same king (No. 349) as the governor of Maṅgalūru in Śaka 1354.

An epigraph from Kudmāru (No. 346) dated in Śaka 1364 (mistake for 1361), refers itself to the reign of Vīrapratāpa *Gajabēṭekāra* Dēvarāya, who

Gajabēṭekāra Dēvarāya.

must be identical with Pratāpa-Dēvarāya, the younger brother of

Dēvarāya II. The king is described as being seated on his throne at Vijayā-nagariya-paṭṭaṇa.

24. There is only one record of Mallikārjuna in the collection (No. 358) which is dated in Śaka 1379. He is here called Prauḍha-Dēvarāya-Mahārāya. He makes an *umbali* gift of the taxes of the village Rājāḍi *alias* Kanyāna to

Mallikārjuna.

Vallabhadēvarasa of 'the senior palace' on the occasion of his birthday.

This Vallabhadēvarasa might be the same as Vallabhadēva-Daṇṇāyaka, who is known to have been a governor of Bārakūru under the same king (*A.R.* for 1927-28, p. 64).

We learn from No. 364 that Basavarasa was governing the Tuḷu-rājya in Śaka 142[2] and that he made a gift of land to the temple of Kōṭinātha at Maṭṭu. In the last year's *Report*, p. 84, it has been pointed out that this Basavarasa ruled the Bārakūru-rājya even as late as Śaka 1430.

25. Of the five inscriptions (Nos. 3, 62, 340, 355 and 356) of the reign of Kṛishṇarāya, No. 340 is the earliest being dated in Śaka 1435. It introduces Timmaya-Daṇṇāyaka under whom Ratnappa-Oḍeya was governing Maṅgalūru and Bārakūru. In No. 355 (Śaka 1449) Yātirāya, the governor of Bārakūru, is

Kṛishṇarāya.

stated to have made a gift of some taxes (due to the king) to the Mādhva

teacher Vyāsātīrtha-Śrīpāda for the worship of god Rāmachandradēva to secure prosperity for the king. Vyāsātīrtha is said to have wielded great influence in the Vijayanagara court successively during the reigns of the four kings Narasa, Vīra-Narasimha, Kṛishṇadēvarāya and Achyutarāya (*Q.J.M.S.*, Vol. XV, pp. 43 ff), and we have also inscriptions which record grants made by Kṛishṇarāya to this teacher (*A.R.* for 1905, p. 51).

26. An inscription from Arigudi near Balpa in the South Kanara district (No. 348) which is dated in Śaka 1484 states that Mahāmaṇḍalēśvara Aliya

Rāmappayyadēva-Mahāārasa was ruling the kingdom from his jewelled throne at Vidyānagarī. This is one of the few inscriptions that actually refer to him as the reigning sovereign, though he was the *de facto* ruler under Sadāsiva.

MISCELLANEOUS.

27. The earliest inscription in the collection from the South Kanara district is No. 351 which is engraved on a slab in the temple at Baṇṭra in the Puttur taluk. No date is given in it, but the alphabet can be assigned to the 8th century A.D. It belongs to the reign of a certain Nṛipamallarāja and refers to the rule of a Katamba (Kadamba) king whose name is not given. Possibly it is meant to register an agreement regarding the enjoyment of some lands, entered into by several persons in the presence of the king, the Katamba

Nṛipamallarāja, chief Rāchamallan-Dugarāja, who was the brother of a certain Viḷārittaliyarasa and Narasiṅgan-Dugarāja. We do not know of any Kadamba chief who held sway over this part of the country in the 8th century A.D. The Gaṅgas had been ruling over a vast territory including Coorg during this period, and it is probable that the tract round about Baṇṭra was included in their kingdom and that Nṛipamalla of this inscription was a title of one of the early Gaṅga kings or of one of their subordinates. The occurrence of the name Rāchamalla in Rāchamallan-Dugarāja also suggests a connection with the Western Gaṅgas. If this inference is correct, it would appear that the Kadambas held a subordinate position under the Gaṅga kings of Talakāḍ in the 8th century A.D.

28. The Āḷupas who held sway over a portion of the South Kanara district, are represented by a few inscriptions in this year's collection. Nos. 367 and 368 which refer themselves to the rule of Vīra-Pāṇḍyadēva-Ālpēndradēva are much damaged, and add no new information to our knowledge about him. To Baṅkidēva belongs No. 338 which is dated in Śaka 1228. It records the interesting fact that in order to tide over a period of drought, the king prayed to Timirēśvara for rain, and on its fulfilment he made a gift of land to the temple as a token of his gratitude.

29. A record from Kanyāna (No. 360) which is dated in the cyclic year Sarvadhāri, introduces Vīra-Kikkāyi-Tāyi with the *birudas* 'Pāṇḍyachakravarti', 'Ariyarāyabasava-Saṅkara', etc., and records a gift made by her to a certain Anṇa-Hebāruva. This Kikkāyi-Tāyi has been referred to as the queen of the Hoysaḷa king Vīra-Ballāḷa III in

Kikkāyi-Tāyi, queen of Vīra-Ballāḷa III. No. 492 of 1929 and No. 583 of 1930 dated respectively in Śaka 1255 and Śaka 1257. In the former of these records, however, her name has been given as Chikkāyi. As the present inscription makes no mention of king Vīra-Ballāḷa while giving all the regal titles to his queen Kikkāyi, it must be understood that subsequent to his demise which is known to have taken place in A.D. 1342 (Rice's *Mysore and Coorg from Inscriptions*, p. 108) his queen ascended the throne and was alive in the year Sarvadhāri which corresponds to Śaka 1271, i.e., A.D. 1348. The same queen figures in an inscription of Harihara II from Śṛiṅgēri (*Ep.Carn.*, Vol. VI, Sg. 1) dated three years earlier than the above epigraph, viz., in Śaka 1268, Pārthiva, with the same *birudas* and supplementing a grant of land made by the king to the teacher Bhārati-Tīrtha, thus showing the subordinate position of the last Hoysaḷa rulers to the rising Vijayanagara power.

30. From Tiruchchatturai comes an incomplete inscription (No. 204) in Tamil verse. It refers to the victories gained in Puṇanāḍu and Malai-nāḍu, the defeat of the Pāṇḍya king (*Valudi*), the destruction of Viḷiṇam with fiery ramparts, and of Kaṛkaḍaimānagar which was sown with cowries, and to the defeat of Teluṅga-Bhīma, by a chief who was perhaps a feudatory of the Chōḷas. As the characters of the record can be assigned to about the 12th century and as some of the victories herein

claimed are known to have been achieved in the reigns of Kulōttuṅga I and his successor Vikrama-Chōḷa I, it is possible that the chief eulogised in this fragmentary inscription had distinguished himself in the wars undertaken by these two Chōḷa sovereigns. Another record in Tamil verse is No. 58 engraved on the *gōpura* of the Śiva temple at Tirukkōdikāval. It praises the good qualities

A chieftain called Śaḍaiyaṇ of Pudevai. ✓ of a certain chieftain called Śaḍaiyaṇ Pudevāpuri-Chēdipaṇ, who was the son of Pillaipperumāl, the great patron of poets and the indigent, and who is described to be of such sterling integrity that he would not utter a single falsehood even if he were to get the whole world. No. 57 also engraved on the same *gōpura* is a Sanskrit verse in praise of the same Chēdi chieftain and is a copy of the inscription engraved near the *gōpura* of the Śiva temple at Mūvalūr (No. 29 of 1925). This chieftain of Pudevai is believed to have been the patron of the Tamil poet Kamban.

31. The Nāyaka dynasties of Madura and Tanjore are also represented in the year's collection, each by one record copied from Tiruppūndurutti. Of these No. 114 belonging to the time of the Madura ruler Kṛishṇappa-Nāyaka, is dated in Śaka 1487 (=A.D. 1565) and refers to the construction of a *maṇḍapa*

Kṛishṇappa-Nāyaka and his son Vīrappa-Nāyaka of Madura. in the temple by a certain Śingappar, as a gift of Vīrappa-Nāyaka, the son of the Madura ruler. As Vīrappa-Nāyaka came to the throne only in A.D. 1572, this *maṇḍapa* must have been built seven years earlier, while he was yet a prince. The other inscription (No. 119) is dated in the cyclic year Sarvadhāri corresponding to A.D. 1588, and records that the Tanjore Nāyaka ruler Achyutappa-Nāyaka (A.D. 1572–1614)

Achyutappa-Nāyaka of Tanjore and his minister Gōvinda-Dikshita. assigned to the temple of god Pushpa-vananātha and goddess Alagālama[r*]-nda-Ammāi for the expenses of their sacred bath, the income derived from the *magamai*-tax on certain articles of merchandise, namely—two *palam* per *podī* of arecanut, pepper and other commodities sold by weight, and two *nāli* per *podī* of paddy and rice, and from the tax *nīrkūli* on wet and dry lands, flower-gardens and groves. This donation was made for the merit of Gōvinda-Dikshita who, we know, was the famous minister of Achyutappa-Nāyaka and his son Raghunātha-Nāyaka.

CORRECTION SLIP.

Annual Report for 1928-29—

Page 76, paragraph 35.—*Read* the expression “covered with gold” in line 19, before the expression “the temple” in line 20.

Annual Report for 1929-30—

Page 55—

No. 556, column 6, *for* “Do. (archaic),” *read* “Do.”

No. 557, column 6, *for* “Do. ” *read* “Do. (archaic).”

C. R. KRISHNAMACHARLU,
Superintendent for Epigraphy.

APPENDIX E.

LIST OF STONE INSCRIPTIONS IN THE BOMBAY-KARNATAK COPIED
BY N. LAKSHMINARAYANA RAO, M.A. OFFICE OF THE GOVERNMENT
EPIGRAPHIST FOR INDIA, DURING THE YEAR 1930-31.

Inscriptions copied at the following places of the Bombay-Karnatak by the office of the Government Epigraphist for India during the year 1930-31 are registered in this Appendix.

Num-ber.	District.	Taluk.	Village.	Number in the Appendix.
1	Bijapur	Bagevadi	Bhairavādgi	1 and 2.
2	Do.	Do.	Dindavār	3
3	Do.	Do.	Dōnūr	4 and 5.
4	Do.	Do.	Hulbeñchi	6
5	Do.	Do.	Ingaḷēśvar	7 to 18.
6	Do.	Do.	Managōḷi	19 to 26.
7	Do.	Do.	Mārakabbinahalli	27
8	Do.	Do.	Masūti	28
9	Do.	Do.	Mulvād	29 and 30.
10	Do.	Do.	Rabbinahāl	31
11	Do.	Do.	Sātiḥāl	32 and 33.
12	Do.	Do.	Vandāl	34
13	Do.	Do.	Yālvār	35 to 38.

NOTE.—This Appendix is paged in continuation of Appendix E to the *Annual Report* for 1929-30—Stone inscriptions of the Bombay-Karnatak copied during the year 1929-30.

APPENDIX E.

List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31.

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT.						
BAGEVADI TALUK.						
1	Bhairavdgi. —On four pieces of a broken slab built into the wall of the Basavēśvara temple.	Yādava ..	[Bhujabala]-Pratāpachakravarti Bhūllamadēva.	Śaka 1114, Virōdhi-krit, Pushya, śu. 8. Wednesday, Uttarāyana-saṅkramaṇa.	Kannada ..	Registers a grant of land made in the presence of the <i>Mahājanas</i> of Elāvura, by Māliya[kka], wife of Acharasa, nephew (<i>aiyya</i>) of Kallarasa who was the <i>prabhu</i> of the Western quarter of Bauddhavāḍige, for maintaining a feeding house for Brahmans.
2	On a fragment lying near the small Lakshmi temple.	..	....	..	Do.	In late characters. Mentions a certain [Vi]ranna-Nāyaka.
3	Dindavar. —On a slab set up near the Lakkavva temple.	Western Chālukya.	Tribhuvanamalladēva 'ruling from Jayantipura'.	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti.	Do.	Mutilated at the end. Registers a gift made to the temple of Mūlēsvara at Daṇḍavura by Mahāmaṇḍalēśvara Bhishanadēvarasa, the subordinate of Yuvarāja Mallikārjunadēva who was ruling over the Tardavādi One Thousand Province. The donor is stated to have been governing Dinḍavara included in the six villages of Kempanakulī situated in the Tardavādi-nāḍu.
4	Donur. —On a hero-slab set up in the Hanumān temple.	..	....	..	Do.	Gives a number of <i>virūdas</i> such as <i>Birakānta</i> and <i>Vairikrīṭānta</i> of a hero named Ārjjahuli.
*5	On a slab lying in a field (Survey No. 284).	..	....	..	Do.	Registers a gift of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingalēśvara to the temple of Svayambumūlasthānadēva.
6	Hulbenehi. —On a slab set up in front of the temple of Hanumān.	Western Chālukya.	Vira-Sō[mēśvaradēva]	[Lost]	Do.	Mutilated at the right side. Breaks off after giving the <i>virūdas</i> of Bannarasa-Daṇḍanāyaka.
7	Ingalēśvar. —On a slab built into the east wall of the Nārāyaṇadēva temple.	Yādava ..	Bhujabala-Pratāpachakravarti Mahādēvarāya.	Śaka 1.... Krōdhana, Mārgaśira, ba. 10. Friday, saṅkramaṇa, vyatīpāta.	Do.	Registers a gift of land, a shop and an oil-mill by the Two Five-Hundred (<i>Mahājanas</i>) of Ingalēśvara to the god Gōpināthadēva of Ūṇḍēya[gēri]. Also registers gifts to the same god by Imchuva Basavarasa, the <i>śaikhāḍikāri</i> (customs officer) of Tardavādi-1000, Sumbūra Chaudarasa and the fifty Telligas. Mentions the Yāgi-chakravarti Prakāśaprabhu entitled <i>Bhāḍasāvātāra</i> .
8	On a slab built into the wall (left of entrance) of the same temple.	Western Chālukya.	Bhūlōkamalladēva ..	Śaka 1051, Kīlaka, Kārtika, paurnami, lunar eclipse.	Do.	Registers a grant of land by Nilakantha-Nāyaka, the <i>Śrīkarana</i> of Daṇḍanāyaka Sāyipayya to the temple of Nilakanthēśvara built by him in the centre of the <i>agrahāra</i> -village Ingalēśvara, for offerings and worship and for conducting a <i>purāṇa-khaṇḍaka</i> . Mahāmaṇḍalēśvara Hemmādiyarasa of the Kaḷachurya family is stated to have been governing the Tardavādi-nāḍu.
9	On the same slab	Do.	Sarvajñachakravarti Bhūlōkamalladēva.	12th year, Pīngala, Bhādrapada, ba. [8], Thursday, vyatīpāta.	Do.	Registers a gift of gold made by the 100 <i>Mahājanas</i> of Donkanakēri for feeding Brahmans.
10	On a slab set up in the same temple.	..	....	..	Do.	Mutilated. Registers a grant of land by Imchu Basavarasa, the chief among the <i>prabhus</i> of the four <i>nāḍas</i> of Sālavāḍige, to the temple of Gōpālādēva [at Ingalēśvara].

11	On a slab built into the north wall of the <i>maṇḍapa</i> in the Śṛṇanātha temple.	Kaḷachurya	Bhujabala-Chakravartī Rāya-murāri Sōvidēva.	Śāka 1099, Dur-mukhi, Pushya, śu. 10, Thursday, Uttarāyaṇa-saṅkramaṇa.	Do.	Registers the grant of the village Asagabālu made by the king at the request of Sōvidēva-Daṇḍanāyaka, son of <i>Mahāpradhāna</i> Ammaṇayya-Daṇḍanāyaka, for offerings, worship, etc., to the temple of Sōmanātha-dēva at the <i>śṛṇanāda-mane</i> Ingaleśvara. The temple is stated to have been built by Hīla-Sōmarasa who also granted the village Kodagi in Hebbāla-12, some lands, house-sites and taxes on articles of merchandise. These gifts were left in charge of Jñānarāsi-Pandita, the <i>āchārya</i> of the temple of Svayambhu-Kēdārēśvara of Vijayapura called also Vijayanagari.
12	On a piece of slab built into the same wall.	..	....	Pushya, ba. 9, Sunday.	Do.	Registers a grant of land by the Two Five-Hundred (<i>Mahājanas</i>) of Ingaleśvara, after washing the feet of Kumārādēva.
13	On a broken slab set up in the same temple.	..	....	..	Do.	Damaged Seems to record a gift. Mentions [Ū]raḍa-gēni. See No. 7 above.
14	On a slab set up near the well at the entrance to the village.	..	....	Śāka 1117, Ānanda, Chaitra, ba. 2, Vaḍḍavāra (Saturday).	Do.	Records the death of Peṇḍara Bāchi-Muttābba, a disciple of Tīrthachandraprabhadēva.
15	On another slab set up in the same place.	..	....	Tāraṇa, [Śrāvāṇa], amāvāsya, Friday, Simha-lagna.	Do. (verse).	Records the death of Satyappa by the process of <i>saṃyāsana</i> .
16	On a slab set up near Sāhib Mohideen's mosque.	..	....	Yuva, Śrāvāṇa, śu. 11, Friday.	Kannāḍa	Records the death by <i>saṃādhi</i> , of Māḡlanandi-Munipa.
17	On a slab set up in the Liṅgā-yata- <i>maṭha</i>.	..	....	Āṅgira, Chaitra, pāḍava, Monday.	Do.	Records the death by <i>saṃādhi</i> , of Sānti-Setṭi, son of Aggala-Setṭi.
18	On a slab set up near the well called Kallappana-bhāvi at the old ruined village.	..	....	Pramādi, ba. 6, Archōdaya, Friday.	Do.	Records the death of Sāntidēva-Muni at the temple of Malinātha built by him.
19	Managoli.—On a fragment built into the wall of the house of Kallimathada Basayya.	..	....	..	Do.	Damaged. Seems to record a gift of certain taxes by Māḍiyappa.
20	On a stone set up near the Hanumān temple.	..	....	[Śāka ?] 1444	Do.	Mentions Dēva-Nāyaka, son of Bichi-Nāyaka.
21	On a hero-stone set up in the compound of the Hanumān temple.	..	....	..	Do.	Much damaged.
22	On a fragment built into the wall (left of entrance) of the <i>maṇḍapa</i> of the same temple.	..	....	Śāka 99*, Virōdhi-kṛit, Pushya, śu. 1, Sunday, Uttarāyaṇa-saṅkrānti.	Do.	Registers a gift of land to the god Bhōgēśvarādēva.
23	On a slab built into the same wall (right of entrance).	Yādava	Jaitugi I ..	....	Do.	Published in <i>Ep. Ind.</i> , Vol. V, pp. 28 ff.
24	On a slab built into the east wall of the compound of the same temple.	Kaḷachurya	Bijjala ..	6th year, Vishu, Bhādrapada, ba. 6, Tuesday.	Do.	Published <i>Ibid.</i> , pp. 9 ff.
25	On a slab built into the west wall of the same compound.	Do	Do. ..	10th year, Pārthiva, Mārgaśīra, amā-vāsya, Sunday, solar eclipse, vyatipāta.	Do.	Published <i>Ibid.</i> , pp. 23 ff.
26	On a broken slab lying in the same temple.	To	Saṅkamaḍēva ..	3rd year, Vijambi, Āshāḍha, śu. 11, Sunday, Dakshi-nāyana-saṅkra-maṇa.	Do.	Published <i>Ibid.</i> , p. 26 ff. from l. 24 onwards. The first 23 lines state that the king was ruling from his <i>nelevidu</i> Navile and mention the king's subordinate Brahmadēva-Daṇḍādhiśa and Maṇiṅgavalli.

E.—List of stone inscriptions in the Bombay-Karnatak copied during the year 1930-31—*cont.*

No.	Place of inscription.	Dynasty.	King.	Date.	Language and alphabet.	Remarks.
BIJAPUR DISTRICT—<i>cont.</i>						
BAGEVADI TALUK—<i>cont.</i>						
27	Marakabbinahalli. —On a slab lying in a field (Survey No. 119).	..	....	..	Kannada	Registers a gift of land to Aipa, son of the barber Muda by the Five Hundred.
28	Masuti. —On a slab built into the wall (right of entrance) of the Hanuman temple.	Western Chālukya.	Traikyamalladēva 'ruling from Kalyāna'.	Śaka 1079, Īśvara, Aśhādha, ba. 2, Wednesday, Dakṣiṇāyana-saṅkramaṇa. Īśvara	Do.	Damaged. Registers a gift of land by Kaliyavve, daughter of Dāsimaṇḍa of Musuvatiluva, a village in Muttagē-30, a subdivision of Tardavādi-1000, to the temple of Révanēśvaradēva. Seems also to record a gift to the image of Mādhavēśa installed by her. Do. Records the construction of a <i>maṭha</i> by Alama-Rāhuta and others.
29	Mulvad. —On a stone set up in front of a cavern called the <i>gavi</i>.	..	....	..	Do.	Do.
30	On a slab set up in the temple of Kalamēśvara.	Western Chālukya.	Tribhuvanamalladēva	Lost	Do.	Worn out. Only a portion of the <i>prasasti</i> of a subordinate of the king can be read. Mentions Jagadēka-malla. States that it is the <i>maṇḍa</i> of Chandrēśvaradēva.
31	Rabinahal. —On a stone set up near the village-gate.	..	....	..	Do.	Registers a gift of land to the <i>brahmapuri</i> of the temple of Gopāladēva of Chandanagēri at Ingāśvara.
32	Satihal. —On a slab set up in the temple of Īśvara.	..	....	..	Do.	Damaged and worn out. Seems to register gifts of land to the gods Kannēśvaradēva, Īchēśvaradēva, Gavārēśvaradēva and Aṛṣaṅkharadēva. Characters belong to the 13th century A.D.
33	On a stone converted into a mortar in the house of Sannappa-Gauḍa.	..	....	Pramāḍīcha, Jyēsthā, śu. puṇ-nami, Monday, lunar eclipse, vyatīpāta, saṅkramaṇa.	Do.	States that the 100 <i>matṭar</i> of land was the <i>sarvamāṇya</i> of the god Jalāśayanadēva of Muttagē.
34	Vandal. —On a slab lying in a field (Survey No. 39).	..	....	Lost	Do.	Broken after giving a portion of the <i>prasasti</i> of a king.
35	Yalvar. —On a broken slab lying in front of the <i>chāvādi</i> .	Kalachurya	Lost	3rd year, Bahu-dhānya, Mārgaśira, śu. 5, Sunday.	Do.	Registers a gift of land by Nāranadēva Chāvarasa, the <i>Prabhu</i> of Jarava[ṭṭha], to the god Gavārēśvaradēva of Īlāvura.
36	On a broken slab set up in the same place.	Do.	Bhujabala-Chakravarti Tribhuvanākamalladēva.	Śaka 1479, Pīṅgala, Vaiśākha, vadi 5, Sunday, Mūla.	Do.	Records the construction of a well called the Sōma-tirtha at the south-east corner of the temple of Sōmēśvara, by [Che]lma-Basavantarāya of Pākānāṭi-kula, the administrator of Yālāvura in Vijayapura-sīma.
37	On a slab built into the compound wall of the Sōmēśvara temple.	..	....	..	Do.	Damaged. Registers a gift of land by Mahāpradhāna Mallidēva-Dandanāyaka, for offerings, worship, etc., to the temple of Gaṅgēśvaradēva. The gift was made with the consent of the Mahājānas of Yēlāvura which was a Satyāśrayadēva-datta.
38	On a slab set up in the same temple.	Yādava ..	Simhanarāya 'ruling from Dēvagiri'.	Śaka 1144, Chitra-bhānu, Jyēsthā, ba, amāvāsyā, Monday, solar eclipse.	Do.	

APPENDIX F.

Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
WESTERN CHALUKYA.		
<i>Tribhuvanamalladēva (Vikramāditya VI).</i>		
E	3	Chālukya-Vikrama year 35, Nandana, Pushya, śu. 10, Sunday, Uttarāyana-saṅkrānti = A.D. 1112, December 29, Sunday; f.d.t. '05. But the Uttarāyana-saṅkrānti had occurred on Tuesday, December 24.
<i>Bhūlōkamalladēva (Sōmēśvara III).</i>		
"	8	Śaka 1051, Kīlaka, Kārtika, purnamī, lunar eclipse = A.D. 1128, November 8, Thursday. There was a lunar eclipse on this day. In the absence of the week-day the date can be verified with the help of the eclipse. The Śaka year was current.
"	9	12th year, Piṅgaḷa, Bhādrapada, ba. [8], Thursday, vyatīpāta = A.D. 1137, September 9, Thursday.
<i>Trailōkyamalladēva (Taila III).</i>		
"	28	Śaka 1079, Īśvara, Āshāḍha, ba. 2, Wednesday, Dakṣiṇāyana-saṅkramaṇa = A.D. 1157, June 26, Wednesday. It was a day of Dakṣiṇāyana-saṅkrānti.
KALACHURYA.		
<i>Tribhuvanaikamalladēva (Bijjala).</i>		
"	36	3rd year, Bahudhānya, Mārgaśīra, śu. 5, Sunday. In the cyclic year Bahudhānya (Śaka 1080), Mārgaśīra, śu. 5 was a Friday and not Sunday as given in the inscription. The intended date is probably A.D. 1158, November 28, Friday. If śu. 5 is considered to be a mistake for śu. 15, the date will be A.D. 1158, December 7, Sunday.
<i>Rāyamurāri Sōvidēva.</i>		
"	11	Śaka 1099, Durmukhi, Pushya, śu. 10, Thursday, Uttarāyana-saṅkramaṇa. The details are irregular. In Durmukhi, Pushya, śu. 10 was Monday = 13th December, A.D. 1176, and was not a day of Uttarāyana-saṅkramaṇa, which occurred on Saturday, 25th December, A.D. 1176. The Śaka year was current.
YADAVA.		
<i>Bhillamadēva.</i>		
"	1	Śaka 1114, Virōdhikṛit, Pushya, śu. 8, Wednesday, Uttarāyana-saṅkramaṇa = A.D. 1191, December 25, Wednesday. The saṅkramaṇa fell on the next day. The Śaka year was current.
<i>Sinhana.</i>		
"	38	Śaka 1144, Chitrabhānu, Jyēshṭha, ba. amāvāsyā, Monday, solar eclipse. In Chitrabhānu there was no solar eclipse on Jyēshṭha, ba. 30 which fell on Saturday and not Monday. But in Śaka 1143, Vṛisha, there occurred a solar eclipse on the new-moon day of Nija-Vaiśākha (<i>amānta</i>) which fell on Sunday, May 23, A.D. 1221 and this would be Jyēshṭha, ba. 30 if the month be <i>pūrṇimānta</i> . The week-day was Sunday and not Monday as quoted in the inscription.

F.—Principal dates from Appendix E calculated with the help of the *Indian Ephemeris*—cont.

Appendix.	Number of inscription.	Details of dates with their English equivalents and remarks.
E	7	YADAVA—cont.
		<i>Mahādēvarāya.</i>
		Śaka 1 * * *, Krōdhanā, Mārgaśira, ba. 10, Friday, saṅkramaṇa, vyatīpāta. The date is irregular. In Krōdhanā which corresponded to Śaka 1187, Mārgaśira, ba. 10, was Thursday and not Friday; nor was it a day of any saṅkramaṇa. Probably = A.D. 1265, December 3, Thursday.
		MISCELLANEOUS.
„	22	Śaka 99 *, Virōdhikṛit, Pushya, śu. 1, Sunday, Uttarāyaṇa-saṅkrānti. The cyclic year quoted fell in Śaka 993. The details regularly correspond to A.D. 1071, December 25, Sunday, the day of Uttarāyaṇa-saṅkrānti.
„	14	Śaka 1117, Ānanda, Chaitra, ba. 2, Vaḍḍavāra (Saturday) = A.D. 1194, April 9, Saturday. The Śaka year was current.
„	37	Śaka 1479, Piṅgaḷa, Vaiśākha, vadi 5, Sunday, Mūla = A.D. 1557, April 18, Sunday, f.d.t. 06. The nak. ended at 40 of the day.